Tatvatrayam.

By
Sri Pillai Lokacharya

Kuttiyapa
Bhashyam

UNIVERSITY OF TORONTO
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Bow To The Blest Rámánuja!

# TATTVA-TRAYA

OR

## APHORISMS ON THE THREE VERITIES,

### SOUL, MATTER and GOD,

BY

SRÍ PILLAI LOKÁCHÁRYA,

*TRANSLATED BY*

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## PRECIS OF
# UNIVERSAL RELIGION.

The Catholics shut heav'n 'gainst all
Who follow not the *Pope*.
Most Protestants say—"None who isn't
Of *Christ*, for heav'n need hope.
Most Muslims send to hell, all who
*Mohammad* do not own.
The man of God opes heav'n to all
Who do not *God* disown.
His doctrine is:—"In *God* we live
And move and have our being.
Grown ripe by *God's* free grace, gains heav'n,
In time each living thing,*—
To lead, in blessedness which hath no bounds,†
A God-communing life that never ends.‡
The name—*Náráyan*'s hence to God is given,
By Saints Inspired, who foretaste have of heaven,§
*See'ng* the Divinity that *ever* shapes our (*a*) course and (*b*) our aim,
However much we free will feel in us and credit claim.
As life is short and art is long,
Let 's choose the *best* all truths among.▪

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### PRAYER.

"Holding Thy feet, I pray Thee Lord,—
Grant us but that boon which, of Thy
Own motion, Thou think'st best for souls
(—For we know not what we should ask)"
Cp. the Kaushítaki Up. III.
[="*Yam Tvam* hita-tama*m*, Nátha!
Jívebhyo mayase Svayam,
Yáche Tvat-pádam álambya,
Vara*m* disatam eva nah."]

MAY 2

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* Cp. the following lines of Tennyson cited in S. Laing's *Modern Science and Modern Thought*, 1893, p. 213.

LIV.

Oh yet we trust that somehow good
Will be the final goal of all ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood;
That nothing walks with aimless feet,
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete.
That not a worm is cloven in vain
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain.—*In Memoriam.*

† "So 'smite,'" &c. Taitt. Up.

‡ "Na cha punar ávartate," &c. Chh. Up.

§ *Vide* Cowper's Lines on the Happy Man.

▪ "Bhajet sára-tamam sástram."

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# PREFACE.

"THE SCIENCE OF SALVATION (Moksha *S*ástram)," says the greatest of the five great commentaries on the Dramid*o*panishad, "consists of two branches. The first of the branches is Tattva-param, *i.e.*, treats of the constitution of things. The second branch is Upásana-para, *i.e.*, proceeds to point out the course of conduct which the constitution of things requires of us."

The aphorisms here presented exhaustively treat the first branch of Salvation-science.

Our author's aphorisms on the second branch, entitled *S*rí-vachana-bh*u*shan*a*, or *The Good-Word Jewel*, were translated by me at the instance of the Rev. Dr. Miller, Principal of the Madras Christian College, and about one hundred printed copies of the translation were sent by Dr. Miller to the Parliament of Religions held at Chicago in 1893. An abstract of the work thus sent, having been read on the 25th September 1893 before the Scientific Section of the said Parliament, is printed in Dr. Barrow's history of it.

Hard to understand as many of the aphorisms in *The Good-Word Jewels* were felt to be for want of a commentary, *The Good-Word Jewel* was nevertheless pronounced by the Rev. T. E. Slater, Bangalore, "a wonderful book," and I feel certain that, had Mr. Slater been furnished by me with a translation of the still more wonderful commentary, written on *The Good-Word Jewel* by our holy sage Vara-yogin, the effect on the reverend gentleman would have been much greater. About one-sixth of the translation of that commentary, *i.e.*, so much of it as relates to the first of the six divisions of *The Good-Word Jewel*, is now complete in MSS., and the remainder yet remains to be written. It is my earnest prayer that the Lord will enable me to publish the whole, duly annotated.

In the case, however, of the aphorisms now presented, there is less obscurity in the text itself, and great portions, besides, of the lucid explanations of Vara-yogin—the very sage whose great commentary on *The Good-Word Jewel* has been already referred to—have been incorporated in my foot-notes.

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With these brief remarks, I ardently entreat the whole brotherhood of human beings, devoutly to peruse and reperuse these Unique Aphorisms or Golden Sayings of our Master of Sentences.

These aphorisms on the Tattva-Traya or the Three Verities, taken together with *The Good-Word Jewel*, are the briefest possible embodiment of our whole theology, just as Manu, Yajnavalkya or the Codes of Manu and Yajnavalkya, taken together, are the briefest possible embodiment of our whole jurisprudence. Standard codification, be it remembered, is the highest effort of legislation on any subject whatever. In the field of our Law, Sir William Jones, speaking of a still desiderated code of our Sacred Law over and above what we already achieved, namely, our Institutes of Sacred Law, and our Digest of such Law, says: "These considerations......were my principal motives for wishing to know, and have induced me at length to publish that system of duties—religious and civil—and of law, in all its branches, which the *Hindu* firmly believes to have been promulged in the beginning of time by Manu, son or grandson of Brahma, or, in plain language, the first of created beings, and not the oldest only, but the holiest of legislators, a system so comprehensive and so minutely exact, that it may be considered as the *Institutes of Hindu Law*, preparatory to the copious *Digest* which has lately been compiled by *Pandits* of eminent learning, and introductory, perhaps, to a Code..." Such a code as is described by Sir William Jones in the department of our Law is supplied, with respect to The Three Verities of our Theology, by the aphorisms now for the first time, presented to the English-reading public.

SRI-PÁRTHASÁRATHY-DÁSA,

commonly addressed as—

S. PÁRTHASÁRATHY AIYANGAR

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## HOLY ETERNAL MOTTO,—

*never loudly, or without the utmost composure and recollection, recited,—*

"The Mother of Metric Prayers"—"The Three-Lined G*a*yat-tr*i* (or the Chanter's Saviour)" [which, as explained in the Book of Aphorisms herewith presented, implies and assumes (1) The Three Verities; and (2) Their Correlation,—

The One, (*a*) as the Entire Opposite of, and (for every being however depressed,) the All-merciful, Unfailing, Ever-Accessible, Exclusive, Antidote for,every Evil, and

(*b*) as the Unique-Seat, and (for every being however exalted,) the Indispensable, All-Bountiful, Inexhaustible, Bestower, of every Good,

*i. e.*, as the Solely,—Pure, Eternal, Infinite, All-Pervading, Beautiful, Mind-Absorbing, Adorable, Sovereign, Singular, Self-Existing, Absolute, Substantive, Almighty, All-Wise, All-Happy and Perfect,

*Yet, Condescendingly and Benignantly,*

All-Evolving,* All-Vivifying, Soul-like, All-Sustaining, All-Guiding and All-Disposing Entity ;

---

* *i. e.*, Evolving all the universe, from out of His Nature (consisting of Prakriti or Achit and Purusha) which is reckoned as part of *Him* when He is *considered as a complex whole.* *Vide* "Tat sarvam vai Hares tanu*h* = the whole of it is Hari's body"; "Tani sarv*a*ni Tad-vapu*h* = all of them are His body"; &c. (The Blessed Vishnu-Pur*a*na). "(So'bhidhy*a*ya sar*ira*t sv*a*t, sisrikshur vividh*a*h praj*a*h". &c. = (Having contemplated with the desire of evolving various creatures out of His body. He first created the waters," says Manu (I. 8). "(Yasya prithivi sariram ..... Yasya *a*tm*a* sariram....... =) Of whom the earth is the body......of whom the soul is the body." say the B*r*ihad*a*ranyaka and the Saub*a*la Upanishads. (Bri. Up. according to our M*a*dhyandina Recension = per Jacob's Conc. 3. 7. 3-22.) Hence the latitude of use permitted by theology. in respect of divine names. (*Vide* my Table showing the 15 senses of the ego and its analogues.) According to the maxims. "The knowledge of self is the *sine qua non* of the knowledge of God (*a*tma-jn*a*nam Para-vidy*a*ngam)," "Know thyself that thou may'st know thy God." I set about self-examination, and I find that all classic usage, in all ages and in all countries, assigns various senses to the names of all complex-substances or complete concrete individuals actually existing in nature, and to all pronouns standing for such complex substances. Thus. when I say "I am tall, lean, or heavy". the substance designated by the personal pronoun "*I*", is my


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And The Remaining Two Verities, (constituting respectively, the Category of Intelligents and the Category of Non-intelligents.) as the Aforesaid, Ever-faintly-described,

Singular, Infinite, Soul-like, Self-existent, Absolute One's

Plural, Finite, Body-like, Wholly-dependent, Ever-parasitically-existing, and hence, (relatively to the Absolutely Substantive One) Ever-adjectival,

*And Yet, Solely By His Gracious Permission and Protection,*

to Him Eternally Correlated, Substantive Entities*

(the Eternity of the two latter being conceived to be, *mutatis mutandis*, like the Eternity of

The Almighty One's Infinite Goodness and other "Lovely" Attributes, which depend solely on His Eternal Choice)].

Initial Monosyllabic Formula.— "For God alone, (exists each) soul."

The Remainder of the Prayer.

Lines (1) "Devoutly dwell we on That Lovely Light
(2) Of the Bright Blissful Lord—Our Life-spring, Who

Line (3) Our intellects will guide (in darkness' midst),
By the straightest path to the most worthy ends."

body. When I say "I think, or feel happy", the "*I*" stands for the soul. *i.e.*, the thinking and living finite being or force which proximately sustains and moves my body. When I say "I travelled from that place to this", the "*I*" stands for the body plus the soul. When I say "Intending to work evil, I, in spite of myself, advanced the cause of Good (or God)", the "*I*" stands for the good God, penetrating the sin-intending soul designated by the word "myself", and evolving good even out of the latter's evil intent. This latitude of use is extensible to all the name-permutations of the three verities called (1) the body, (2) the finite soul, (3) the Soul of the whole universe (namely, God),—sustaining and moving both the former. These name-permutations may be obtained by denoting the three foregoing substances, first, one at a time, secondly, two at a time, and, thirdly, all three at a time. On the other hand, this latitude is not permissible in the case of names specially appropriated to any particular simple part, traced by analysis in a complex individual, such names, for instance, as 'the body,' 'the soul,' 'the soul's Soul' (Nishkarshaka-sabdah). Moreover, the separable appurtenances of my body, such as my cloth.

* Cf. the Mohammedan authority entitled—*Mesnevi*, Tale 8th, distich 15 (hereinafter printed on p. 6. = "Our everlasting souls are free from birth and growth.")

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A corresponding passage in our Tamil Scripture (Periya Tiru-moli, Centum II, Decade 7. *v.* 1):—

"What hast Thou thought in Thy Mind, O Lord, My Father?" &c.......

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*Parallel Thoughts, culled from seemingly Non-Hindu Literatures.*—

(1) "The single thought, 'God is for my soul, and my soul is for Him,' suffices to fill a universe of feeling, and gives rise to a hundred metaphors. Spiritual persons have exhausted human relationships in the vain attempt to express their full sense of what God (or Christ) is to them. Father, Brother, Friend, King, Master, Shepherd, Guide, are common titles. In other figures, God is their Tower, their Glory, their Rock, their Shield, their Sun, their Star, their Joy, their Portion, their Hope, their Trust, their Life. But what has been said, will show why a still tenderer tie has ordinarily presented itself to the Christian imagination as a very appropriate metaphor, that of marriage. The habit of breathing to God our most secret hopes, sorrows, complaints and wishes, in unheard whisper, with the consciousness that He is always inseparable from our being, perhaps pressed this comparison forward."—"The Soul,

---

my ring, my house, my child, &c., cannot be admitted to the privilege conceded to my body itself, except by a metaphor; that is to say, whereas my (now at least) inseparable body is often designated by the term "ego or I," its separable appurtenances aforesaid cannot be ever so designated. *Vide*, in the Preface to Ogilvie's Student's English Dictionary, the three typical words:—

(1) "man," (in the sense of thinker or soul,)

(2) "spirit" (in the sense of the Inspirer of every thinker's thought, namely, God—the "*Prerita*" and "*Sarya*" of our *Sv.* and *Is.* Upanishads and the "Pra-chodaka" of our *Gayat-tri*), and

(3) "truth" (in the sense of that which, unlike a lie, is unchangeable and standeth for ever, and the whole ocean of which, in this connection, may be summarised, as in our Holy Monosyllable A-U-M, as made up of—

(1) man or soul,

(2) Spirit or God, and

(3) the eternal relations subsisting between, and the substances and attributes eternally adjectival to, these two categories).

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Its Sorrows and Its Aspirations;" an Essay towards the Natural History of the Soul, as the true basis of Theology,* by Francis William Newman, London, Trübner & Co., 1882, p. 85.

(2) "Show me thy ways, O Lord, and direct me in Thy paths." Ps. XXIV, *v.* 4, appropriated for Meditation I in St. Ignatius' Spiritual Exercises. [= Protestant Bible, Ps. XXV. v. 4.]

(3) "O Lord, open Thou mine eyes."—Found written on the MS. of Pier-Luigi Palestina, the celebrated composer of the "Improperie" (still used in a church at Rome during Good Friday), and of the "Mass of Pope Marcellus," cited with the highest praise in *Professor Ranke's History of the Popes, Bohn's Edition, Vol II, pp.* 378-80. "A man can receive nothing, except it be given him from heaven." (*John*, iii. 27.) "Verily,... ...The Son can do nothing of himself ..." (*Id.* v. 19. = *Id.* v. 30.)

(4) "I understand what you say. For you appear to me to assert, that we ought not to pray, nor endeavour that all things may be conformable to our wish, but that our will rather may be obedient to our prudence; and that both cities and each of us ought to pray for, and endeavour to obtain, the possession of intellect." The Lacedemonian Megellus to the Athenian Guest (Plato). *Vide Thomas Taylor's Translation of Plato's Works*, 1804, *Vol. II., the Laws, Book III, p.* 79.

(5) "It is evident, that every man ought to think how he may be of the number of those who follow Divinity." The Cretan Clinias to the Athenian Guest (Plato). Id., Book IV, p. 110.

(6) "But it is proper always to hope for those things which Divinity imparts to the good; and when we are oppressed with heavy labours, we should hope that Divinity will diminish their weight, and change the present condition of our circumstances into one, more favourable"..."With these hopes especially we ought to live, and with the recollection of all these things, not with a parsimonious recollection, but always, both seriously and in sport, perspicuously reminding each other and ourselves of these particulars." Id., Laws, Book V, p. 126.

* = the Vedantic maxim:—"Atma-jnanam. Para-Vidyangam." (*See ante*, pp. 1-2, note.)

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(7) "Hence is it every Muslim, fearing he may stray,
In his devotions, begs—'Lead Thou us in th' right way' (Quran, I., 5)." Mesnevi, Tale 8th, distich 342.

"Thou art the guide of all who live upon the earth.
Without his staff and guide, what is a blind man worth?" Id., Tale 16th, distich 202.

"God, my belovéd, darling God, adored, to me incline;
My soul receive; release poor me, intoxicate, distraught;
In Thee alone my heart finds peace; it fire with love divine;
Take it unto Thyself; to it both worlds are naught."—The "last words," (which,) "ere he yielded up his spirit," were uttered by Seyyid Burhanu-'d-Dín, the "Teacher" of "Mevlana (our Lord) Jelalu-'d-Dín Muhammed, the Revered Mystery of God upon Earth" ("The truly eminent author of the Mesnevi, Founder of the Order of Mevlevi [or Dancing] Dervishes, &c., who, with his disciple Husán, belonged to 'two of the four orthodox schools of Islam' as distinguished from the schismatic heretical sects") in "the doctrine of Divine love,"—in "The science of Divine Intuition......spoken of by God [in these words]: 'We have taught him a science from within us' (Quran, XVIII. 64. *Vide* pp. 13-18, 133 and 117 of Eflákí's Acts of the Adepts (Menáqíbu 'L Aríf́in); prefixed to James W. Redhouse's Translation of the Holy Mesnevi, Bk. 1, Trübner & Co., 1881.

The following is a beautiful amplification of the same thought, its chief application being first indicated in an apostrophe to erring man:—

"*Thyself* call evil. Henceforth, *others* leave alone.
Believers see with *eye of faith*,—the *light* of God.
*How* else to them were visible all things' Synod?
If thou examine things with hell-fire in thy heart,
How canst thou see distinct the good and bad apart?
Seek by degrees to drown that fire in holy light.
So shalt thou, sinner, soon thy weakness change for might.
And, do thou, Lord, asperge from mercy's cleansing stream,

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To change the fire of sin to light of faith supreme."—Mesnevi, Bk. 1, Tale 5th, distichs 447-56.

"To servants, judgment sound, Thou kindly hast vouchsafed." Id., Tale 7th, distich 341.

"O thou who loath'st a mole upon thy neighbour's cheek,
Reflect; 'Tis but an image. Thy own features seek.
Believers are as mirrors; each sees self in each.
So said the Prophet. His words to us truth may teach.
Thou wearest spectacles of blue or red or green,
And thence thou judgest all is tingéd with that sheen.
If thou'rt not mad, thou'dst know the colour is thy own."

"Our everlasting souls are free from birth and growth." Id. Tale 8th, distich 15.

"*Where* stand 'we' and 'I' in the sight of our love?"

"Thou'rt the heart's joy of all men and women that be;
Where men, and where women, join; one art Thou sole!
Where units appear, Thou art the sum of the whole!
This 'I' and this 'we' Thou'st ordainéd for Thy state,
That psalms, and hymns, and lauds may still rise to Thy gate!"

[*not*, be it observed, by way of *forced* service, but *solely* as *outbursts* of the soul's *love*, such love naturally leading it "to pour out its thoughts to Him, for the pleasure of pouring them out." *Vide* "The Soul" by F. W. Newman: Trübner and Co., 1882, p. 82. Accordingly, it is said "I have not created men and jinny (*i. e.*, genii) except for worship."—Sell's Islam, p. 155, N. 3.]

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Five Memorial Verses recited by devout disciples, when commencing the study or recital of any portion of Scripture, as received by Ten-kalai *Sri*-Vaish*n*ava Sages.

1. (1) Object of the Blest-Mount-Lord's grace, (2) Sea of ken, love,
And all else that is good, (3) Self-conqu'rors' Prince who'd 'bove
All serve, (4) "Lovely Bridegroom Divine"* who had for name;
Such is the Sage, whom Saviour e'er, my bows proclaim!

* A name of God as manifest in the Holy Shrine of *Sri*rangam. Under this name was known the Sage Vara-Yogin (1370-1443 A. C.)—the latest and most lucid definer of Ten-kalai *Sri*-Vaish*n*ava Doctrine.

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II. I bow to th' Teachers' Line—(1) sprung from World-Mother's Lord,
(2) In th' midst whereof is *Natha** with *Yamun* (adored),
And (3) which (for *me*) ends with him whose free grace led me
With all my heart to quit sin and serve Souls Godly.

III. Whose heart-enchanting gold was The Eternal's lotus-feet;
Who, therefore, all things else viewed as but straw, I trust the feet
Of this Ramanuja (1017-1137)—my Saviour Blest,—Mercy's
"Rama's-Brother"
Ocean Unique,—as the means which saves me with ease.

IV. I bow my head to th' tonquin-decked feet's couple blest,
Of our fam'ly's first lord, for, 'twas this couple sole,
My sires regarded e'er as (1) mother, (2) sire, (3) love's goal,
loved soul,
(4) Progeny, (5) wealth and (6) all (whereon souls their bliss rest).

V. I e'er bow t' th' Saint-Sage Line, shaped as—(1) "True-born," (2) "Tank-cool," (3) "Great-called,"
(4) "Priest-Chief," (5) "Bliss," (6) "Love's Essence,"
(7) "Fam'ly Head-Jewel," (8) "Sage-borne,"
(9) "Saints' Feet-dust," (10) "Foes' Death," (13) "Sage-King," and (11 and 12) "Saint's Saint—God-borne,"—
That is, Twelve Holy Bards and their Sense-seer (13), by God installed! [Here, (13) = Ramanuja, the greatest in our Sage-line.]

Verses recited by Ten-kalai *Sri*-Vaish*n*avas, when commencing the study or recital of any portion of the works of Pi*ll*ai Lok*a*ch*a*ryar (1213-1309)—their "Master of Sentences" and Prince of Codifiers.

I. I serve (1) th' World's Teacher; also (2) those who 'fore him praise* [taught,
And *after* too; who *after* taught, be'ng (*a*) th' right holy
K*u*ra-Kulottam-D*a*s, (*b*) the Blest-Mount's Lord, (*c*) th' Lovely

* Sage *Natha* died at a very advanced age, soon after 916 A. C., when his son's son—the Sage *Yamun*, was born. The line of our Twelve Saints or Holy Bards [see on this p., v. V. (1)-(12)] long preceded the revived Sage-line founded by Sage *Natha*.

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Bridegroom Lord, and (*d*) the Bright-Leaning Teacher (all-sought).
(*d*) th' Bright-Leaner, and (*e*) th' Bridegroom Sage*
II. I'm not for *me*, but for th' World's Teacher—Darkness' Cure,
Kr*i*sh*n*a-pad's Son, Sin-Snake-Bitten-Souls' Rem'dy sure!
Med'cine

[Here follow other verses relating to that part of our Teachers' Line which intervenes between Vara-Yogin and the student for the time being, and which, in my case, includes twelve sages, all of whom belonged to the order of householders, while the wholly ascetic line of the Tot*a*dri-Sv*a*mins reckons, for the same period, (*i. e.*, from 1443 A. C., down to the generation immediately preceding the present one,) nearly double the number of sages above-mentioned.]

## THE HOLY COMMENTATOR'S INTRODUCTION.

According to the text, "Sleeping† by (the action of) (Anádi-M*aya*,)‡ the Mysterious Immemorial Will of The Eternal (God), [permitting from eternity, the roll of the wheel of Non-intelligence (A-vidyá)§, pursuant to the Law of Hirelingly-righteous and Directly Sinful Works (Karma)]", Rational Beings—

(1) Stand overpowered by the Darkness of Ignorance caused by immemorial contact with the Non-ego (or the Category of Non-Intelligents, consisting of the entities—Matter and Time, treated of in Part 2 of these Aphorisms);

* The readings marked by the two asterisks in this verse, were introduced by Prativ*a*di-bhayankara-Ved*a*nt*a*ch*a*ryar, for the purpose of making the verse comprehend his own teacher Vara-Yogin.

† Cf. the following lines :—

Thou that hast slept in error's sleep,
Oh, wouldst thou wake in heaven,
Like Mary kneel, like Mary weep,
"Love much," and be forgiven !¶
¶ Cf. "Her sins, which are many, are forgiven :
For she loved much." *Luke*, vii. 47.
Thomas Moore's Poems, Sacred Songs, 125.
—"Were not the sinful Mary's tears", &c.,
Edinburgh : William P. Nimmo.

‡ & § The technical terms of the original are thus repeated within parentheses—(1) to help the initiation of the Novice, and (2) to afford the Adept the means of recollection and verification.

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(2) Have not come to know that the soul-essence (Part 1, Aph. 2) is

(*a*) beyond (the sphere of) Mixed Substance or Impure Matter (Prakriti),

(*b*) co-essential with Knowledge and Happiness (or Delight), and

(*c*) exclusively disposable for God's purposes; and

(3) In thought, identify their ego with the Non-selfluminous body, showing this their conviction by the use of such expressions as "I am a god," "I am a man";

(4) If they come to know the soul's distinctness from the body, they believe themselves to be independent, showing this their belief in such expressions as "I am the Lord (*Is*vara)", I am the Feeler or Appropriator of Delights (Bhógí)" [The *S*rí-Gít*a*, XVI, 14];

(5) If, again, they come to know their disposability for purposes not their own, they make this disposability available for improper objects;

(6) Thus, according to the text [= Bhárata, Udyóga-Parvan, Ch. 41. *v*. 34]—

"What sin stands uncommitted by that soul-plundering robber who imagines the soul to possess a nature that is the very reverse of the truth?",

they commit the sin of soul-plunder, which is constituted by the misconception of the soul's nature, and is the root of every other sin;

(7) Remain wholly engrossed by the one craving that hath regard to perfumes and other sense-satisfying objects, bad as these latter are for their perishableness and other evils; and,

(8) Omitting to use, as properly they *may* use, as means for taking refuge under the Lotus-Feet of the Lord of All, the body which He, in His incomparably eminent superlative mercy, vouchsafed, during a stage of their existence (*viz.*, that of Universal Dissolution) in which they had been bereft at once of body and organs,—of



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temporal enjoyment and eternal salvation, and thus remained undistinguished from the Category of Non-intelligents (A-chit), according to the text (of the Vishnu-Tattva)—

"O sage! consecration to the Lord (*Isvara*), is the end and aim of the wonderful organism into which the body, endowed with hands, feet, and other organs, has been moulded from the most ancient time" [Cp. Matt. XX. 25-28.] ;

(9) Pursue the path of the body's course, according to the text (of the Tiruváimoli)—"I roll along the path of the body which Thou, O Lord, that day gavest me" ;

(10) Imitate those who, while they might (safely) land at the river's bank by means of the boat given them for the purpose of crossing, run along the current and plunge into the sea ;

(11) And thus use for the purpose of rolling themselves in sensuality, the very things that are calculated to extricate them from such rolling process ; consequently,

(12) Pursuant to the law which disposes of them according to the endless series of hirelingly-righteous and directly sinful works (Punya and Pápa) accumulated by them in consequence of their immemorial non-intelligence, they have successively undergone a countless series of births.

(13) During every one of these births, they have, as by a forest-conflagration, been continually consumed by the hardly-end-reachable, three-fold pains of sensual existence;* and

(14) In spite of having been thus rolled during an infinity of past time, they, owing to their ignorance of the past and of the future, feel no disgust for this state of existence,

* Known as those brought on—

(*a*) by one's own temperament (*adhyatmika*).

(*b*) by one's fellow-creatures (*adhi-bhautika*), and

(*c*) by the Celestial Powers presiding over heat, rain, &c. (*adhi-Daivika*).

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(15) But, passing through the seven stages made up of (1) life in the womb, (2) birth, (3) boyhood, (4) youth, (5) old age, (6) death, and (7) hell-torment, undergo (various) trains of misery.

(16) While Rational Beings thus remain drowned, and are being wearied, in the ocean of sensual existence "yielding endless misery" (Verse 4 of the Khila or Stray Hymn of the *R*ig-Véda, commencing with the words "Jita*m* Té"),

(17) The Lord of all and Universal Friend, taking to heart the peculiarities of these beings' distress, ever devises methods for their salvation.

(18) The springing-up of His infinite pity is set forth in the text (of the Ahirbudhnya-Sa*m*hitá) :—"While the soul (jíva) is grieved and embarrassed by attachment to the wheel of sensual existence (sa*m*sára) and rolling therein by virtue of his works (partly sinful or Pápa, and partly self-righteous or hirelingly-righteous, *i. e.*, Pu*n*ya), an inexplicable tide of mercy springs up in the All-Penetrator (Vish*n*u)".

(19) This infinite pity, induces a special glance of grace at the time of birth, according to the text (of the Mahá-Bhárata, Móksha-Dharma) :

"He alone, who, while being born, receives the glance of God (Madhu-Súdana or the Slayer of the wicked Madhu—by which last word our passions are typified), shall be known as a Sáttvika or Man of gentleness. It is he that thinks of the subject of Salvation".

(20) The rational being who becomes the recipient of the special glance of grace above mentioned, is, by virtue of such glance, enabled to overthrow his passion (Rajas), and his darkness (Tamas) ; and, increasing in gentleness, "becomes desirous of salvation." (*Vide* the first of the ensuing Aphorisms Introductory, *post* p. 14.)

(21) For such a being, the attainment of salvation is impossible unless he comes to know the truth of things.

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(22) This knowledge of the truth of things, it is possible to acquire, only in one of two ways, *viz.*, either by scientific research, or by trustworthy communication.

(23) When the method of scientific research is used for the acquisition, the attainment of the end is rarely accomplished, because it is possible only through great labour, as says the text—

" Scientific knowledge is beset with many difficulties."

(24) Even if the trouble of the acquisition be resolved to be submitted to, all cannot equally succeed in the attainment, by reason of (great numbers of) rational beings being (in their present state) wanting in intellectual acuteness and longevity of life, and being surrounded besides, by an infinity of obstacles, according to the text :—" What is knowable, ends not, lengthwise or breadthwise or in the number of the things it includes (even within a given extent). Moreover, short is the time (available), and many the obstacles (to be overcome)."

(25) Add to these considerations, the fact, that, in the case of women, Sudras and others, unqualified for scientific research, there would, even if these should " become desirous of salvation" (Introductory Aph. 1, *post* p. 14), be risk of such desire proving useless to them (were scientific research the only road to knowledge).

(26) None of the evils mentioned exist, when knowledge is derived by trustworthy communication.

(27) Taking into his holy consideration, this special advantage (attaching to the last mentioned method), the all-learned, all-salvation-seeking (or universally benevolent), and excellently merciful Piḷḷai-Lókácháryar, vouchsafes in this sacred book, in a manner easily and clearly intelligible to all rational beings, the particulars relative to the essence and attributes of the Verities or Categories (Tattvas)—

(I) Chit (The Rational Being), .

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(II) Achit (The Category of Non-intelligents, including Matter and Time) and

(III) Ísvara (the Lord),

which Categories are treated of, at length and therefore in a manner difficult to comprehend, in the *S*rutis, Sm*r*itis, Itihásas, Purá*n*as, [= the Vedas, the Law-books, the Sacred Biographies, the Cosmic Histories,] &c.

(28) For the same reason, were produced, the writings of—

(1) Na*d*uvil-Tiru-Vídhi-ppi**ll**ai-Bha*tt*ar [or that descendant of the First Bha*tt*ar who resided in, and was hence distinguished as, the Gentleman of the Sacred Middle Street in *S*rírangam—the religious capital, not only of the *S*rívaish*n*avas but of Vaish*n*avas generally],

(2) Áchchán Pi**ll**ai, and

(3) Other elder sages (Púrvácháryas).*

(29) Why, it may be asked, should these sages, *severally* have to write books, notwithstanding their being eschewers of pride and vanity, lovers of others' good, and no seekers of fame or gain?—would it not have sufficed, if the book of one of them had been preserved and propagated by the others?

(30) We reply that, just as, in consequence of the A**l**várs (the devotional authors of our Sacred Tamil Hymnal or Dra*vid*a-Véda), various as they were, expressing unanimous opinions, the truth was rendered capable of

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* Such as the Great Véda-Vyása, or Bádaráya*n*a. of whom we have the following account in the *S*rí-Bhágavata (Book I, Ch. 4. *v*. 25-30.) "The three-fold Véda is not heard by women, *S*údras, and the dregs of, or seeming, Dvijas (or persons of the first three castes). That these ignorant persons, who are unlearned in the way of holy works, may have a guide to virtue, the Epic Mahábhárata (wherein is seen even by women, *S*udras and others, Virtue or Dharma, and every other species of good), was mercifully framed by the Sage Meditator" ("the pitier of the pitiable." [*id*. *v*. 24] "who was ever engaged in the work of universal philanthropy" [*id*. *v*. 26]).

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being confidingly received, so likewise, was it thought by the sage authors aforesaid, that, by their agreeing in the announcement of the truth treated of by them, this truth would be received even by the less acute portion of posterity, as being the truth unanimously vouchsafed by the several sages.

(31) Particular truths, moreover, that are not clear in any one or more of these books, would be plain from the others, the reason of this, being, peculiarities of holy expression, and brevity or length (*i. e.*, copiousness). This explanation is equally applicable to the same author writing more than one book on the same subject.

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## APHORISMS
## On The Mystery (or Rahasya) Of
## The Three Verities or Categories (Tattvas).

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### Aphorisms Introductory, containing a—
### General Annunciation Of The Importance, And Classification, Of The Whole Subject.

**1.** For the Rational Being who has become desirous of salvation (from the wheel of sensual existence), it is necessary, when salvation accrues, that he should have a knowledge of The Three Verities or Categories.

**2.** The Three Verities or Categories are—

(1) The Rational Being [or Soul (Chit) ],
(2) The Category of Non-Intelligents (Achit), and—
(3) The Lord (Ísvara).*

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* The three verities, as here conceived, admit of interesting comparison with Kant's idealistically quaint statement of "The three *ideas of reason*, namely—

(*a*) the psychological idea of an absolute subject, that is, of the soul, or of the immortality;

(*b*) the cosmological idea of the world as totality of all conditions and phenomena;

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Part 1. Explanation Of The First Verity or Category, *viz.* The Finite Rational Being or Soul (Chit).

Annunciation Of The First Category As Identical With The Finite Soul.

**1.** What is called the Rational Being (Chit), is the soul or self or ego (átmá).

Detailed Definition Of The Soul-Essence.

[For an Easier Definition, *vide* Part 1, Aphorism 59.]

**2.** The soul-essence (átmá-svarúpa)—

I. is, according to the text,*—"receding further and further (from the range of perceptibility)," &c., distinct from (a series of four material substances,—which may be marshalled in the order of their subtlety as indicated by the parenthetical number prefixed to each of them,†—and a fifth and non-material substance, that is to say)—

(1) the body (Déha),

(3) the (ten thin or imperceptibly minute*) Indriyas or organs. (five) of outward sense and (five) of outward action,

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(c) the theological idea of an all-perfect being" (Schwegler, p. 213). *Vide* also the Kantian expression in another place (*id.* p. 214), touching the three problems which, "in the theoretical sphere", it is our struggle to comprehend, and which regard—

"[*a*] the existence of the soul as a *real* subject,

[*b*] the existence of the world as a single system (or cosmos as distinguished from chaos), and

[*c*] the existence of God as a supreme being." These three, "(as theoretical verities previously declared insufficient)," are farther developed into three completed "practical postulates—

[*a*] the immortality of the soul,

[*b*] the freedom of the will [or the soul's inherent capacity by the Grace of God to shake off the shackles of the impure Non-Ego], and

[*c*] the existence of God. (*Id.*)

* Dramidopanishad, VIII, viii. 5.

† Cp. Taitt. Up. Ananda-Vallí, Anuváka 3, Panchásat 2, Sentences 1 and 2; Ranga-Rámánuja's Com. on *id.*, Anuváka 2; and Srí-Bháshya on Vedánta-Sútras, III. iii. 17.

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(4) the (thin or imperceptibly minute*) Indriya or organ of internal perception and internal action, (Manas,)†

‡ (2) the (thin or imperceptibly minute§) *vital* air (Prá*n*a), and,

(5) (the soul's own quality or attribute as well as immediate halo-like environment, called) Intelligence or Knowledge (Buddhi);

II. is Non-Gross (Aja*d*a) or Luminous of itself;

III. Beatific or Co-essential with Delight (Ánanda-rúpa);

IV. Eternal (Nitya);

V. (Spiritually) Atomic (A*n*u);

VI. Unmanifest (Avyakta);

VII. Incomprehensible (Achintya);

VIII. Devoid of parts (Nir-avayava);

IX. Devoid of mutation (Nir-vikára);

X. The Seat of Knowledge or Intelligence (Gnánásraya); and,

In Relation to the Lord (Isvara):—

XI. Subject to (His) Control (Niyámya);

XII. Sustainable by (His) Support (Dhárya); and

XIII. Disposable for (His) Purposes (*S*ésha).

[NOTE.—Of these thirteen characteristics,"

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* Bhagavad-Bádaráya*n*a's *S*áríraka-Mímá*m*sá-Sútras, (known also as the Ved*a*nt*a*-S*u*tras.) Ch. 2, 4th Quarter, S*u*tra 6.

† With (3) and (4) of the text in this place, cp. the Gítá, XIII. 5 (which reckons the Indriyas or organs as "ten plus one"); and Vedánta-Sútras, II. iv. 4-6.

‡ The transposed order of the text, appears to have arisen from the necessity of the metre in the verse followed by the author in this place and quoted by the commentator, *viz*.. .. దేహేన్ద్రియమనఃప్రాణ ధీభ్యోఽన్యోఽజ్ఞాన లక్షణః " If read as .. దేహప్రాణేన్ద్రియ-మనో.." &c., this verse would serve to marshal the entities in the strict order of their subtlety.

§ Vedánta-S*u*tras, Ch. 2, 4th Quarter, S*u*tra 12.

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eight,—*viz.*, I to III, and VI to X, are common to the soul and to the Lord ;

three,—*viz.*, XI to XIII, are common to the soul and to the the category of non-intelligents ;

one,—*viz.*, IV, is common to all the three categories ;
and one,—*viz.*, V, (which is equivalent to "having minuteness combined with imperceptibility,") is common to the ultimate, *i. e.*, (according to the Vaiseshika system)* the minutest material particle, and to the soul.—*Vide* the Commentator's Intro. to Aph. 59 of Part 1.

The definition is, however, on the whole, complete, inasmuch as its 13 members, taken together, distinguish the finite soul-essence, from the category of non-intelligents on the one hand, and from the Lord on the other. *Vide* Aph. 59 of Part 1, for an easier and shorter definition.]

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Examination Of Each Member Of The Definition Of The Finite Soul-Essence (as given, in clauses I to XIII of the last preceding Aph.).

I. Explanation of the Finite Soul-Essence being distinct from the Category of Non-intelligents, *viz.*, the Body, &c.

**3**. How, it may be asked, is the soul-essence (átma-svarúpa)—"distinct from the body (Déha), &c." ?

**4**. We reply that the soul-essence must be held to be "distinct from the body, &c." :—

(1) Because "the body, &c," are cognized to be distinct from the soul, as is evidenced by the expression "my body, &c.";

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* For, according to the Visishtadvaita or orthodox Vedantic system, matter is infinitely divisible. Compare with this, the following :—"Matter—this is the indirect result of the Parmenides—has as the indeterminate, infinitely divisible mass. no actuality" (*i. e.*, no fixity of parts or figure). Hand-book of the History of Philosophy by Dr. Albert Schwegler. Translated and annotated by James Hutchinson Sterling, LL.D., Author of "The Secret of Hegel," &c., 9th Edition, Edinburgh : Oliver and Boyd, Tweeddale Court. London : Simpkin, Marshall. and Co. Ch. XIV. on Plato, p. 76. Cp. Locke's Essay on the Understanding, Bk. 2, Ch. 27.



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(2) Because "the body, &c.", are (each of them) cognized as coming within the denotation of the *third* personal pronoun "It (Idam)",

Whereas the soul is cognized as coming within the denotation of the *first* personal pronoun "I" or Ego (Aham in Sanskrit, and Nán in Tamil);

(3) Because "the body, &c.," are sometimes cognized (*vide e. g.*, the waking state,) and sometimes not (*vide e. g.*, the state of dreamless sleep),

Whereas the soul (*vide* Aph. 8 of Part 1,) is *always* cognized; and,

(4) Because "the body, &c.," are (severally) manifold, [by reason of each of them comprising a group, either of parts making up a whole, as in the case of the body and in the case of knowledge (*vide* Aphorisms 66-68 of Part 1), or of the individuals of one species, a plurality of which individuals are placed in each organism at the disposal of a single soul, as in the case of the ten external organs of sense and action, or of functional developments, as in the case of Manas—the internal organ of sense and action, and in the case of Prá*n*a—the minute vital air],

Whereas the soul is one.

This Reasoning, Confirmed By Revelation.

**5**. Even though these reasons should be (considered) assailable, yet, on the strength of Revelation, the soul shall be taken to be "distinct from the body, &c."

II. Explanation of the Finite Soul-Essence being "Luminous Of Itself (Aja*d*a)."

**6**. By the finite soul-essence being "non-gross or luminous of itself (aja*d*a)," it is meant that it is (flamelike, *i. e.*, like a centre of light,) cognizable of itself, without being dependent for its cognoscibility by itself even upon (its attribute called) intelligence [which last substance is comparable somewhat, to light—*radiating* from a luminous centre and distinguished from the luminous centre itself (see Part 1, Aph. 14)].

III. Explanation of the Finite Soul-Essence being "Beatific (A'nanda-rúpa)."

**7**. By the soul-essence being "beatific or co-essential with

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delight (ánanda-rúpa)," it is meant that it is happy or comfortable of itself (sukha-rúpa.)

Reason for this Conclusion.

**8.** That the soul-essence is happy or comfortable of itself, is inferred from the fact that, man, waking from sleep, attests that he slept happily or comfortably.

IV. Explanation of the Finite Soul-Essence being "Eternal (Nitya)."

**9.** By the soul-essence being "eternal (nitya)," it is meant that it is ever-existent.

An Objection Stated and Answered.

**10.** To the question,—How, if the soul be ever-existent, do birth and death come to pass?

We reply that—

(1) birth is conjunction with the body (déha-sambandha),

(2) while, death is disjunction from it (déha-viyóga)."*

V. Query—Why the Finite Soul-Essence is held to be (Spiritually) "Atomic," and Answer thereto.

**11.** If it be asked why the soul-essence is held to be "atomic" (or a**n**u, *i. e*, the minutest, next only to God, in the series of imperceptibles, and not of infinite volume according to the Vaiséshika system);—

**12.** We reply that it is because Revelation teaches that it is accustomed to have its exit from the position of the heart (at the death of every one of its successively assumed bodies however minute), and to return (to this world of grossly embodied life, for further action or karma).

An Objection Stated.

**13.** If the soul-essence be "atomic" and located at the heart, how, it may be asked, does it feel pleasure and pain at all points of the body?

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* *Vide* the Pythagorean expression of this doctrine (in Dryden's Translation of Ovid, Lib. XV, and cited with admiration in the Rev. R. D. Griffith's Essay on The Bhagavad-Geeta), and St. Augustine's inclination towards the same. (Trench on St. Aug).

So likewise, in the Mesnevi B. I. Tale XV. Distich 15:—

"The body, as a mother, bears within, a soul.
Death's but the throes that launch the spirit to its goal."

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Answer to the Objection.

**14**. We reply, that, as gems, flame, the sun, and such like (luminous) things, while being located at a certain point, radiate their light on every side, the soul-essence too, by the radiation (on every side) of (its attribute called) intelligence, is enabled to feel pleasure and pain at all points.

Same Explanation Applicable to the Simultaneous Assumption of Multiple Bodies.

**15**. The simultaneous assumption too, of several bodies by a single individual [see Aph. 50 of Part 1], is effected by the radiation of intelligence.

VI. Explanation of the Finite Soul-Essence being "Unmanifest (Avyakta)."

**16**. By the soul-essence being "unmanifest (avyakta)," it is meant that it cannot be perceived by the eye and other (external) organs adapted to the perception of a pot, a cloth, or other material substance.

VII. Explanation of the Finite Soul-Essence being "Incomprehensible (Achintya)."

**17**. By the soul-essence being "incomprehensible (achintya)," it is meant that it cannot (even) be conceived as homogeneous with the category of non-intelligents (achit).

VIII. Explanation of the Finite Soul-Essence being "Devoid of Parts (Nir-Avayava)."

**18**. By the soul-essence being "devoid of parts (nir-avayava)," it is meant that it is not an aggregation of members.

IX. Explanation of the Finite Soul-Essence being "Devoid of Mutation" (Nir-Vikára)."

**19**. By the soul-essence being "devoid of mutation (nir-vikára)," it is meant that, instead of undergoing mutation like the the category of non-intelligents (achit), it remains the same in its character.

Corollary—

[either to the last four Aphorisms, or to the last Aphorism only].

**20**. Hence its non-liability to be cut (or divided into parts

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by weapons, burnt by fire, wet by water, or dried by the air or the sun, &c.

The A'rhatas' Hypothesis of the mutability of the soul.

**21**. The Árhatas held that the soul is equal in volume to the body.

Refutation of this Hypothesis on the strength,
(1) of Revelation, and (2) of Reason.

**22**. (1) That (hypothesis) is contrary to Revelation (*S*ruti).

**23**. (2) (On the above hypothesis, moreover,) the soul-essence of Yógíns (simultaneously) assuming several bodies, would (contrary to Aphs. 18—20) have to break (or divide into as many parts as there are bodies assumed).

X. Explanation of the Finite Soul-Essence being "the Seat of Knowledge (G**n**ànásraya)."

**24**. By the soul-essence being "the seat of knowledge (g**n**ánásraya)," it is meant that it is the place where knowledge dwells.

A Contrary Hypothesis Stated.

**25**. It has been supposed by some that the soul is mere "knowledge" and not "The *seat* of knowledge."

Its Refutation,
as being contrary to experience.

**26**. In that case, each of us would have to say—
"I *am* knowledge," and not—
"I *know* (*i. e., possess,* or *am the seat of,* knowledge)."

[Cp. Locke on the Understanding, Bk. II. Ch. XIX. § 4.]

Corollary to the Proposition of the
Finite Soul being the *Seat* of Knowledge,
And the Proof of such Corollary.

**27**. The moment the soul is held to be a knower or *seat* of knowledge, it follows that he is (also) an actor (kartá), and a feeler (bhóktá) :—

**28**. For, (1) the desire of acting, and (2) (the state called) feeling (which last is identical with the experience known as

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pleasure and pain), are particular states of knowledge (whose *seat* the soul is).*

Statement of the Sánkhya Hypothesis that Activity belongs solely to Matter.

**29**. Some said that activity belongs not to the soul but (in effect) only to matter's qualities [or Gunas. For, they ascribe activity to Prakriti or matter, which they identify with its Gunas, and say that it *consists* of three substances, *viz.*, (1) Sattva (Gentleness), (2) Rajas (Passion), and (3) Tamas (Darkness)].

Refutation of the Sánkhya Hypothesis.

**30**. In that case, [1] the soul's amenability to precept, and [2] (his) feeling (of pleasure and pain, consequent on his conformity and non-conformity to precept), would cease.

All Kinds of Activity not Natural to the Finite Soul.

**31**. Sensual activity, results not from the soul's essential character.

Cause of the Accretion of this Unnatural Kind of Activity.

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* "Kant's principle of division and disposition is a psychological one. All the faculties of the soul, he says, may be reduced to three, which three admit not of being again reduced to any other. They are.

[1] Cognition [Gnána];

[2] Emotion [or Feeling (Bhóga), *i. e.*, Pleasure and Pain;

[3] Will [including Ichchá or desire and Prayatna or Sankalpa, *i. e.*, resolution and mental impulsion to action].

For all the three, the first contains the principles, the regulating laws So far as cognition contains the principles of its own act, it is theoretical reason [whereby we are enabled to *know* our duty]. So far as it contains the principles of will, it is practical reason [whereby we are enabled to *do* our duty]. And so far, lastly, as it contains the principles of the emotion of pleasure and pain, it is a faculty of judgment [whereby we are enabled *deliberately to prefer and love* our duty and to anticipate and procure the means of happiness of our fellow-beings, i. e., beings of similar nature to ourselves]. The Kantian philosophy (on its critical side) falls thus into three Kritiken (critiques):

1. The Kritik of (pure) Theoretic Reason;
2. The Kritik of Practical Reason; and
3. The Kritik of Judgment." (Schwegler, p 217)

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**32.** It is the result of (mediate) contact with matter's qualities (guṇas). [*Vide* Aphs. 44 and 45.]

The Finite Soul's Activity, Not Independent.

**33.** Activity itself is dependent on God (Ísvara).

Query—Why the soul is sometimes called "Intelligence," [whereas it ought ever to be called "Intelligent."]

**34.** If the soul be "the seat of knowledge (gnánásraya)," why, it may be asked, does Revelation designate him "knowledge" or "intelligence"?

Answer to the Query.

**35.** We reply that it is—

(1) Because he (resembles "knowledge" in self-luminousness, *i. e.*,) shines to himself without the intervention of (the aforesaid attributive or parasitic substance called) "knowledge" or "intelligence" (just as the latter substance shines *to him* of itself);*

(2) Because "intelligence" is the best of his attributes;

and (3) Because (as the *qualities* called (*a*) salt, (*b*) perfume, (*c*) indigo, (*d*) colour," &c., are essence-pointing characteristics to the respective *substances* ordinarily called by the same names,) "intelligence" is his essence-pointing characteristic (svarúpa-nirúpaka-dharma), or that characteristic of his, which is co-eval with, and inseparable from, the cognizance of his essence.

XI. Explanation of the soul's Divine Controllability.

**36.** By the soul-essence being "subject to (Divine) control (niyámya)," it is meant that its every action is liable to conform to the will of the Lord (Ísvara).

XII. Explanation of the soul's Divine Sustainability.

**37.** By the soul-essence being "sustainable by (Divine) support, (dhárya)," it is meant that, but for the Divine Essence

* The intelligent soul and his attribute—intelligence, are hence, each of them, designated "self-luminous" (svayam-prakasa).

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and Will (which latter is an attribute of the Divine Essence), the soul-essence is liable to cease to exist (or, *not to be*).

& XIII. Explanation of the soul's Divine Disposability.

**38**. By the soul-essence being "disposable for the Lord's purposes (*sésha*)," it is meant that, resembling (in respect of perfection of disposability), sandal (or perfume), flowers (plucked), betel-nut and other material objects, [which exist, *i. e.*, are prepared, not for themselves at all, but are destined solely for the use of others than themselves, and are consequently designated by Kant as "mere selfless (unconscious) means for the realisation of the moral law" (Schwegler, p. 214.), the soul-essence is liable to be dispôsed of as pleases the Lord [*vide* Note to clause (1) of the next Aphorism] ; and,—

Further Characteristics
Aggravating This Disposability.

**39**. While being thus disposable, [the soul-essence] is, moreover, as is each body in relation to that body's soul,—

(1) Incapable of Existing or being perceived, separately from the Lord,*

(2) Or of being an object of the Lord's mere partial (as distinguished from sole undivided and exclusive,) ownership ;

being, in this respect, unlike our (goods, harvests,) houses, lands, (gardens), children, wives, (slaves), and other disposables,—

(1) Which are all capable of existing and being perceived separately from ourselves,

(2) And are, besides, liable to be objects of our partial or divided ownership.

---

* Who alone is an Absolute Being, and is even thus contradistinguished from the finite soul-essence. [Part 1, Aph. 59, Note.] "The Absolute is that which is free from all *necessary* relation, that is, which is free from every relation as a condition of existence; but it *may* exist in relation, provided that, relation be not a necessary condition of its existence, that is, provided the relation may be removed without affecting its existence." (Dr. Calderwood's definition, which Mr. J. S. Mill says, is accepted by Mr. Mansel in the latter's work entitled Limits of Religious Thought, p. 200, and adds—"A better definition of an Absolute Being could scarcely be devised." Exn. of Sir W. Hamilton's Philosophy, 4th Edn. 1872, p. 116, note.) Cp. Sri-Bhagavata, II. x. 12.

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Classification of Finite Souls into
(1) "The Bound," (2) "The Freed," and (3) "The Eternals."

**40.** Soul-Essences are comprised in three classes made up respectively of—

(1) Bound Beings (Baddhas),
(2) Freed Beings (Muktas), and,
(3) Eternals or Ever-Free Beings (Nityas).

Description of the Bound Beings.

**41.** Bound Beings (Baddhas), are those who roll (on the wheel of time) in impure bodies, (and are hence called Sa*m*sárins).

Description of the Freed Beings.

**42.** Freed Beings (Muktas), are those whose connection with the necessity of rolling in impure bodies, has been severed.

Description of the Eternals.

**43.** Eternals or Ever-Free Beings (Nityas), are—

(1) The *S*ésha (the Archangel of Wisdom and Minister of All Service);
(2) The *S*éshá*s*ana (literally the punctual Eater of Consecrated Food according to our Temple Ritual, being the Archangel, who, as Commander-in-Chief of the Lord of Hosts, is said to head the executive administration of the Universe, under the name of Vishvaksénа);
[(3) Garu*d*a (Cherub or Kerub), the loving companion and servant of God (compare *Exodus*, Ch. 25, XVIII-XX)]; &c., &c.;—

who have never been in material bondage (consequent on ignorance or forgetfulness of God).

Cause of Non-Intelligence and other Accidents accruing to Bound Souls, notwithstanding the excellence of their Essence, as heretofore explained.*

* "The life-conveying fluid's colourless and clear;
But living men their various shades of colour bear.
The soul sustains complexions in our mortal frames,
Until our halves material find rest from their games." Mesnevi, B. I, Tale XV, Dist. 22-23.



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**44**. As heat, sound, and other qualites, come to be attached to water in consequence of its contact with a vessel which is itself in contact with fire,—

So likewise, (*by way of a flowing stream*), *there come to be attached to the* (*Finite*) *Soul, by reason of his contact with the Non-Ego or the Category of Non-Intelligents* (*Achit*),—

(1) Non-Intelligence (Avidyá) [which admits of various shades, such as—

(*a*) Non-Apprehension [G**n**ánánudaya],

(*b*) Wrong Apprehension (Anyathá-G**n**ána) or Mis-Apprehension as to attribute or accident only (Dharma-Viparyása) which occurs, when, while we are able to identify an individual as Ráma, we think that he is a Bráhman instead of being, as he really is, a Kshatriya, *i.e.*, substitute one attribute for another, in the same concrete individual, and,

(*c*) Reversed Apprehension (Viparíta-G**n**ána) or Mis-apprehension as to the substance itself (Dharmi-Viparyása), which occurs when we fail in the very identification of the concrete individual and so take one individual for another.] ;

(2) Erratic Activity [(Karma)—by the three-fold means of thought, word, and deed, and further sub-divided into—

(*A*) Pu*n*ya which includes Self-righteousness and hireling righteousness, and leads to certain limited enjoyments, here and hereafter ; and

(*B*) Pápa or Sinful Action *ad infinitum*, ranged under the heads of—

(*a*) Doings of what is forbidden, and

(*b*) Omissions to do what is commanded ;

And divided again into,

(*c*) Offences against God,

(*d*) Offences against the Godly or the People of God, and

(*e*) Insufferable offences, (being those committed against God and the Godly, without even the pretence of provocation,)

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And according as these various offences
(*f*) *Have been done*, in an infinity of past time,
(*g*) *Are being done* at the present time, or—
(*h*) *Are reserved for being persevered in*, during indefinite periods of future time;
And according moreover, as they are—
(*i*) Unintentional or
(*j*) Intentional;
(*k*) Done in the character of principal, or
(*l*) In that of accessory; or as they are
(*m*) Done from wrath, or from lust, or from malice; or from the love of fame or dominion, &c. &c. &c.];

(3) (Erratic) Tendency, Propensity or Instinct *un*accompanied by consciousness, (Vásana,) [which is also manifold owing to the multiplicity of its causes]; and,—

(4) (Erratic) Tendency, Inclination, or Taste *accompanied* by consciousness, (Ruchi,) [which too is of various kinds owing to the varied character of its objects].

*Stage of the Soul's Release from the Foregoing Accidents.*

**45.** The moment that the Non-Ego (Achit) is eliminated,—
Non-Intelligence and other Accidents*, they say, will cease.

Each Class of Souls,—
Separately Infinite (in the number of its Individuals).

**46.** Each of the three classes of Souls aforesaid (Aph. 40), comprises an infinite number of Individuals.

Statement of a contrary Hypothesis Denying the Plurality of Souls.

**47.** Some, denying the plurality of Souls (Átma-Bhéda), asserted that there is but one Soul (Ékátmá).

Refutation of this Hypothesis:—
First, on the Ground of Its Incompatibility with Individuals' Distinctive Appropriations of Pleasure and Pain.

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* *Vide* the definitions hereof. given in the last preceding Aph.

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**48.** (1) On this Hypothesis, it would be impossible for one person to feel pain while another feels pleasure.

An Objection Interlocutory,
And Answer thereto.

**49.** (2) If this (difference of psychical condition) be explained to arise by reason of difference of body ;

**50.** Then, even in the bodies of (the Yógin) Saubhari [who simultaneously assumed multiple bodies], the same (difference of psychical condition) should be experienced. [See *ante*, Aph. 15.]

Secondly, Refutation of the Aforesaid Hypothesis,
On the Ground of Its Incompatibility with
Varied States of Individual Development, after
Death, and even During This Life.

**51.** (3) It would (moreover) be impossible (on the above hypothesis), for one person to roll in material bondage, while another is freed, or, for one person being a teacher while another is a disciple ;

Thirdly, Refutation on the Ground of Incompatibility
With Inequalities in Creation (*i.e.*, at the
very time of the Individuals' Birth).

**52.** (4) Neither could there be inequalities in creation (*i.e.*, the inequalities found in individuals at the very time of their birth, these inequalities being due, solely to the distinction of Individuals, and the difference of Individual action and merit or Karma).

Fourthly, Refutation based on the Authority
of Revelation.

**53.** (5) Revelation too (*S*ruti), which affirms plurality of Souls, would be contravened.

An Objection Interlocutory,
And Answer thereto.

**54.** (6) It cannot be alleged, that Revelation (to which reference has been made in the last preceding Aphorism,) treats of accidental, *i.e.*, adventitious [Aupádhika] difference :—

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**55.** (7) For, difference exists, even in the freed state* (Móksha-Daśá).

Freed Souls' Difference of Individualities,
With Similitude of Characteristics.

**56.** (8) In the freed state,* although all such distinction as that of gods, men, &c., or that caused by lust, anger, &c., is extinct, and the souls are essentially in perfect similitude so as to render it impossible to declare any kind of difference (or unhappy *inequality*, among them) ;—

**57.** (9) Nevertheless, difference of individuality is also clearly established (in respect of each soul-essence), as is the case among gold vessels, gems, grains of corn, and such like things, whose volume, weight and shape are alike.

**58.** (10) Plurality of Souls must therefore be admitted.

An Easier Definition
Applicable to All The Three Classes of Souls.
[*Vide* Part 1, Aph. 2 for the Detailed Definition.]

**59.** Now, these (souls) are (shortly) defined by the characteristic of—

(1) Possessing Knowledge (Gnátritva),

(2) Combined with (Śéshatva or) Disposability in divine service, according to the divine pleasure.

[Note.—The first member of this definition distinguishes the soul-essence from the non-ego, while the second member distinguishes it from God. See Part 1, Aphs. 38-39, and Note thereto.]

Four Common Characteristics of the Soul-Essence, And
Of The Soul's Attribute called "Intelligence."

**60.** The Intelligence of (each of) these (Souls), is, like their Essence (see Part 1, Aph. 2, Cls. II—IV),—

I. An Eternal— { (Nitya-
II. Substance, { -Dravya),

---

* "While heaven's citizens, rejoicing with delight,
Hug one another lovingly, to glad my sight.
They visit one another's thrones, high rapture's seats ;
They kiss each other fondly ; each all others greets." Mesnevi, B. I, Tale XV, dist. 40-41.

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III. Non-Gross or Luminous of itself (Aj*ada*), and,

IV. Co-essential with (or the same as) Delight (Ánanda-rúpa).

Five Peculiarities Whereby the Soul-Essence
And the Soul's Attribute Called "Intelligence,"
Are Mutually Differentiated.

**61**. What then, it may be asked, is the difference between the intelligence and the essence (or soul itself)?

**62**. We reply that the essence (or soul), is—

(1) A substance, possessed, (*i.e.*, the seat,) of attributes,

(2) Incapable of contraction and expansion,

(3) Incapable of rendering cognizable any thing other than self,

(4) But cognizable, of itself (Sva-prakása),* *to itself*, and,

(5) [Spiritually] Atomic;

Whereas Intelligence is—

(1) An Attribute (seated in substance and necessarily needing a substratum),

(2) Liable to contraction and expansion,

(3) Capable of rendering cognizable, things other than itself,

(4) (*a*) Not cognizable of itself (sva-prakása),* *to itself*,
(*b*) But cognizable of itself (sva-prakása),* *to the soul* (of which it is the attribute or quality), and,

(5) (Naturally) omnipresent.

How the last of the Differentiating Peculiarities of
"Intelligence," *viz.*, its Natural Omnipresence,
is itself (in point of liability to contraction)
differentiated in each of the Three
Classes of Souls [see Part 1,
Aphs. 40-46].

**63**. It is to be noted here that—

(1) The intelligence of some [*i.e.*, of the souls in the third or the highest class, *viz.*, the Ever-Free

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* And "Self-proved," per Védánta-Kárikáva*lí*. [Svató-Mánam.]

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Eternals [see *ante*, Aph. 40 (3), and Aph. 43],
Is *ever* omnipresent;

(2) The intelligence of others [*i.e.*, of the souls in the first or the lowest class, see *ante*, Aph. 40 (1), and Aph. 41],
Is [as long as they belong to that class,]
*ever* non-omnipresent, *i.e.*, contracted; and,

(3) The intelligence of others again, [*i.e.*, of the souls in the second or middle class, see *ante*, Aph. 40 (2). and Aph. 42],

Is at one time (*i.e.*, during material bondage) contracted, and at another time (*i.e.*, after being freed), omnipresent.

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Examination of Each of the Four
Characteristics of the Finite Soul's Attribute
Called "Intelligence," which Characteristics
are common to such Attribute and to the
Soul-Essence [*ante*, Aph. 60, I-IV].

---

(I) First, An Objection to the Eternity of Intelligence, stated.

**64.** If intelligence be eternal, how, it may be asked, does one come to use such expressions as—

(1) "To Me, knowledge has arisen,
(2) knowledge is lost"?

Refutation of the Objection.

**65.** We reply that we are not debarred from using such language, because, (in our state of material bondage), the intelligence is accustomed—

(1) To expand or radiate through the sense-organs and grasp objects, and
(2) Again (to contract and) retire (leaving off its object-grasp).

Incidental Explanation of the
Plurality ascribed to "Intelligence."

**66.** The fact too, that intelligence, while being one, appears to be many, is accounted for by the manifold character of its radiation.

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(II) Query as to Intelligence being a Substance.

**67.** If proof be required as to intelligence or knowledge being a substance :—

[Answer to the Query.]

**68.** We affirm that it is a substance, inasmuch as it :—

(1) Is the seat (*a*) of *action* (such as contraction and expansion), and
(*b*) of *quality* (such as conjunction and disjunction), and

(2) Is self-luminous (*i.e.*, comes under a category in which no non-substance is included).

(III) An Objection Stated.

**69.** Here, the following question may possibly be put :—

"If intelligence be self-luminous, would it not, as a necessary consequence, be manifest in our states of sleep, swoon, &c."?

Answer to the Objection.

**70.** Intelligence is non-manifest in our states of sleep, swoon, &c., because of its non-radiation during our states aforesaid.

(IV) Explanation of the Character of Bliss or Delight ascribed to Intelligence.

**71.** That intelligence has the character of bliss, is evident from the fact that, whenever it shines, (*i.e.*, enables the soul to cognize objects, and comes thus to be itself perceived by the soul), it is felt to be (congenial, agreeable or) pleasurable (by reason of the cognized objects being so).

An Objection anticipated and answered.

**72.** That intelligence or knowledge is unpleasant when it points (or, *i.e.*, has reference) to poison, weapons, &c., arises from—

(1) The fact of our mistaking the body for the soul, and

(2) Other causes, [*viz.*, (*a*) Erratic Action or Karma, and (*b*) Lack of the Knowledge of the Divine presence.]

Inherent Attribute Common to All Things.

**73.** As they have God for their Soul,

(1) All things have pleasantness or agreeableness as their natural characteristic, and,

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(2) (Their) unpleasantness is (unnatural, and therefore) accidental [and ceases whenever the natural characteristic is cognised, and, *á fortiori*, when knowledge has reached the stage of omnipresence, *i.e.*, the stage, in which it brings to the soul, all-comprehension.* (*Vide ante* Aph. 63)].

The Possibility of A Different Hypothesis Anticipated and Refuted.

**74**. Should any other pleasantness, (other than, and independent of, what is derived from the consideration of God's presence), be held to be natural (to things),—

Then, sandal (or perfume), flowers, and such like things that happen to be pleasant to a person at a certain time and place, could not become unpleasant to that same person, at another time or place, and to other persons at the same time and place.

End of Part I.

* There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubins:
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in: we cannot hear it.—*Shakespeare, Merchant of Venice*, Act V, Scene I.
And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks;
Sermons in stones, and good (= God?) *in every thing* (Id. *As You Like It*, Act II.)



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## PART II.

### Explanation of the Second of the Three Verities (Tattva-Traya), being the Category of Non-Intelligents (A-chit).

### Definition of this Category (A-chit).

**1.** The Category of Non-Intelligents (A-chit) is what—

(1) is devoid of intelligence [and hence, by Revelation, characterised solely as the *object* (bhogya[1]) of Intelligent Beings' knowledge and enjoyment;] and

(2) is the seat of mutation [and hence is unlike intelligent beings or soul-essences, characterised as these are, by sadaikar*u*patva or the quality of ever remaining unaltered in any respect].

### Three-fold Classification of this Category.

**2.** This (Category) is of three kinds, namely,—

(1) Pure substance, or that which is the seat of the quality of purity alone;

(2) Mixed Substance, or that which is the seat of the three qualities known as *(a)* Purity, (*b*) Turbidity, and (*c*) Darkness or Total Foulness; and

(3) What is devoid of any of these three qualities.

### Descriptions of the Essence and Qualities of Each of the Three Kinds of Non-intelligents, in the order in which they have been above enumerated.

### Description, first of all, of the Essence and Qualities of PURE SUBSTANCE.

**3.** Pure Substance is that—

(*a*) which is the seat of the quality of purity alone without the admixture of any other quality;[2]

---

[1] *Sv.* Up. I. 9 & 12, "Bhokt*a*, Bhogyam. Prerit*a*ra*m* cha matv*a*," &c., *i.e.*, "Having meditated on [the three Categories known as] (1) the enjoyer, (2) the enjoyed, and (3) the Inspirer," &c.

[2] *Vide* (1) the Taitt. Sa*m*hit*a*, K*a*n*d*a 2. Prap*a*thaka 2, Anuv*a*ka 12. Panch*a*sat 68, "Kshayantam asya Rajasa*h* Par*a*ke," &c., *i.e.*, "I praise Thee who dwellest beyond this Turbid Sphere," &c.;

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(*b*) which is eternal, *i.e.*, without beginning or end, in time ;[3]

(*c*) which is productive of knowledge and bliss ;[4]

(*d*) which (unlike this Sphere of Mixed Substance which consists of the 24 sub-divisions to be hereinafter described in Part 2, Aphorisms 9-11, &c., and in the case of which, the process of evolution is instituted by God, conformably to what souls desire according to the law of Karma or Fruit-measured Works,) takes shape, according to the will, and for the sake, of God alone, as Temples, Gate-ways, Halls, &c. ;[5]

(*e*) which is infinitely bright ;[6]

(*f*) the extent of which cannot be defined even by Released Souls, by the Eternal Angels, and by God Himself ;[7] and

(*g*) which is a scene of inexhaustible wonders, and never grows stale.

---

(2) Purusha-Sukta : (*a*) "*A*ditya-varna*m* Tamasas tu p*a*re......Tamasa*h* parast*a*t," &c., *i.e.*, Him who, bright as the sun, dwelleth beyond th' Sphere of Darkness," &c.

(3) "*S*uddha-sattve sukh*a*kare," *i.e.*, "In the Sphere of Pure Substance, which is productive of bliss." (                    ).

[3] Taitt. Up. 2. 2. 12, "Tad akshare parame vyoman," *i. e.*, "In that eternal highest heaven."

[4] *Vide* Part II, note 2, authority (3). Cp. Git*a*, XIV. 6, 9, 11, 14, 17, &c.

[5] (1) Taitt. *A*ra*n*a "Devan*a*m P*u*r A-yodhy*a*," *i.e.*, "Unassailable is the City of the Angels ;" &c.

(2) Chh. Up. 8. 5. 3, "A-par*a*jit*a* P*u*r Brahma*nah*," *i.e.*, "Unconquered is the City of God."

(3) Chh. Up. 8. 14. 1, "Praj*a*pates Sabh*a*m Vesma prapadye," *i.e.*,
"I shall reach the Palace where
Th' Lord of Creatures holds His Court."

[6] Mu*nd* Up. 2. 2. 11, "Na tatra s*u*ryo bháti, na chandra-t*a*rakam," &c., *i.e.*,
"There, this sun, this moon, these stars, *all*
Dwindle into insignificance," &c.

[7] That there is no absurdity in holding thus, that, on the contrary, absurdity is involved in holding otherwise, appears from the reasoning contained in the following passage, bearing on a kindred subject :—

"Goddess ! thy greatness' limit 's e'en to Thee or God unknown.
'Spite this, th' omniscience of Thyself or God, we can't disown.
Not knowing that which doesn't exist, with omniscience comports,
Isn't *he* mad who, 'the sky-grown lote,' as something known, reports ?"
(Verse 8 of Sage K*u*r*a*n*a*tha's *S*ri-Stava-or Hymn to the Mother of the Universe.)

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**4**. This Pure substance, some describe as non-self-luminous (ja*d*a), and others as self-luminous (a-ja*d*a.)

**5**. If self-luminous, it would, to Released Souls, the eternal Angels, and to God, be manifest even independently of the medium of their radiating intelligence.

Ans. to the query—Why, although self-luminous, it is, by souls straying in the Sphere of Mixed Substance, cognisable through their intelligence only, and *not* independently of such intelligence.

**6**. To Strayers in the Sphere of Mixed Substance (Sa*m*s*a*rins), it would not be manifest.*

A Query.

**7**. If Pure Substance too be self-luminous, like the soul-essence and the soul's intelligence, how is Pure Substance differentiated from the two last-mentioned entities?

Answer to the Query.

**8**. (1) Not being cognised as the ego, Pure Substance is differentiated from the soul.

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* The Holy Sage Vedántach*a*rya, in his Rahasya-traya-Sára ( ), thus elucidates this truth:—

"While both the essence and the radiating intelligence of a soul are self-luminous, the essence is self-luminous to itself only, and is, by all other souls, knowable through the medium of their radiating intelligence.

"Again, the radiating intelligence of every soul, is self-luminous to that soul only, and not self-luminous to any other soul.

"In like manner, there is no absurdity in holding that Pure Substance is self-luminous to some only, and not to others.

A Query.

"'Who, all things, ever, of Himself, at once, immediate know'th,

Him—our Saviour—we greet, and frame this Book on Reasoned Truth.' (Opening verse of a noble work, now lost, of Sage N*a*tha, the Father of our Revived Sage-Line—extending through the last thousand years.)

"Notwithstanding the teaching in this passage, that God, by His Attribute of intelligence, cognises everything at all times, how, it may be asked, is Pure Substance self-luminous to *Him*?

Answer to the Query.

"Just as, while God's attribute of intelligence cognises all things, His Divine Essence not excepted, His Divine Essence remains self-luminous it is

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(2) As it takes shape as body, &c., it is differentiated from both the soul-essence and the soul's intelligence.

For, as the soul-essence ever remains the same, it is devoid of mutation. As to the soul's intelligence, although it admits of change of state, it does not take shape as *body*, &c.

(3) (*a*) As it is manifest of itself, without having its manifestation dependent on the manifestation of any object, other than itself, and

(*b*) as it is the seat of sound and the like attributes, it is differentiated from the soul's intelligence—

(*a*) which is not manifest except when it manifests objects, and

(*b*) which is not the *seat*, but the manifester, of sound and the like sense-objects.

DESCRIPTION, SECONDLY, OF MIXED SUBSTANCE.

**9.** Mixed Substance is that—

(1) of which the characteristic of (*a*) purity is mixed up

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possible that Pure Substance too is self-luminous. This explanation is equally applicable in the case of the Eternal Angels.

"Just as the radiating intelligence of each particular soul is self-luminous to that soul only, and that too, solely while such intelligence is occupied with the cognition of objects (and not while it is not so occupied as is the case while the soul is in the state of dreamless sleep), it is possible that pure Substance is self-luminous to Released Souls, solely in their Released State.

"Just as each particular soul's attribute of intelligence, while possessing the potentiality of self-luminousness, is, at all those times, when it is not occupied in cognising objects, prevented, by the force of certain karmas or fruit-measured works, from exhibiting in actuality its said characteristic of self-luminousness, it is possible that Pure Substance's potentiality of self-luminousness is also prevented from being exhibited in actuality, in the case of souls who remain in the state of bondage.

"'Intelligence' self-lum'nousness, in th' saved soul 's natural,
Yet, in th' bound soul, obstructed is. Th' same rule here reigns withal.'
(Sage Yamunacharya's Samvit-siddhi or Demonstration
of the existence and characteristics of Intelligence, .)

"This much change of nature is not impossible to a mutable substance.
"The teaching of Revelation is, therefore, in no way opposed to reason."

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with the characteristics of (*b*) turbidity and (*c*) darkness;[9]

(2) which (through its (*b*) turbid and (*c*) dark parts,) proves obstructive to the springing up of true knowledge and bliss, in the case of *bound* souls;[10]

(3) which further causes wrong-thinking (vipar*i*ta-j**n***a*na), [or the intellectual aberration which consists in mistaking one thing for another, particular instances of such aberration occurring one after another, being found in the facts—

(*a*) that the body distinct as it is from the soul, is mistaken for the soul;

(*b*) that, even after being distinguished from the body, the soul, dependent as he is on God, is mistaken for an independent entity;

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[9] (1) "Purity, turbidity, and darkness, (sattva, raja*h*, and tama*h*,) are the characteristics inherent in the Mixed Substance (Prak*r*iti) out of which this material universe—the abode of bound souls—is evolved." (Gita, 14. 5.)

(2) Cp. *Sri*-Vish*n*u-Pur*a*na, 1. 2. 23, and also the text ( ):—

(3) "Tri-gu*n*am Karmi*nam* Kshetram, Prakrite(*h*) r*u*pam uchyate," *i. e.*—

Mixed Substance, shaped as the body and abode of act-bound souls, has, mixed up in it, three several characteristics [known as (*a*) purity (*b*) turbidity and (*c*) darkness]."

[10] (1) *Not* of freed souls, or of the eternally free angels. Both of these two kinds of souls (namely, the Freed and the Eternals), are known to assume all the kinds of bodies known within this Sphere of Mixed Substance, without thereby suffering any diminution of intelligence or bliss. *Vide* the following text;—

"We bow to those who teach that (*a*) angels who e'er serve as meet,
(*b*) Freed souls, (*c*) souls who're, in th' last of binding frames, ripe for heav'n's seat,
E'er dwell in Rangam, with blest human, an'mal, plant-like forms."
(Sage Bha*tt*arya's Hymn to *S*ri*r*anga-N*a*tha, Centum 1, *v*. 33.)

(2) As to bound souls' intelligence and bliss being obstructed, *vide* the following text:—

Mund. Up. 3. 1. 2:—" An-*isaya* sochati muhya-mana*h*," *i.e.*,
"Grieves helpless, being stupified by the power of
The Mixed Substance amidst which he delights to revel."

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(*c*) that, even after being recognised as dependent, the soul, dependent as he is on God alone and on none else, is mistaken for one that is otherwise dependent;

(*d*) that beings who are not lords are mistaken for lords;

(*e*) that power and such like objects which are not worthy of the soul's aspiration, are mistaken for objects which are worthy of his aspiration;

(*f*) that what are *not* ways and means, are mistaken for ways and means,—
&c., &c., &c.];

(4) which is eternal (*i.e.*, without beginning or end); [11]

(5) using which as a plaything, God brings about the world's evolution and other processes; [12]

(6) which, in that (rare or diluted) part of itself where its three-qualitied constituents are in equilibrium, and, as long as such equilibrium lasts (*i.e.*, while the world continues in its state of dissolution), produces homogeneous products only, *i. e.*, products *in*distinguishable by name and form;

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[11] (1) Taitt. Up. :— "The one mass of beginningless matter (Aj*a*m ek*a*m)," &c.

(2) Mantr. Up. *v.* 3-5 (Cp. Gita, VII. 4.) :— "That which, change-causing, senseless, eight-fold and beginningless,
Eternal is, the soul thinks on......
Beginningless and endless, this Seed-Matter brings forth beings."
("Vik*a*ra-janan*i*m, a-jn*a*m, ash*t*a-r*u*p*a*m, a-j*am*, dhruv*a*m......
Gaur, an-*a*dy-anta-vati, s*a*, janitr*i*, bh*u*ta-bh*a*vini.")

(3) :— "Senseless, existent for others alone,
Eternal, ever undergoing change"
("A-chetan*a*, par*a*rth*a* cha,
Nity*a*, satata-vikriy*a*.")

[12] (1) Vishnu-Pur*a*na, 1. 2. 20 :— "Behold, how, like a child at play, He acts!"
(Kr*id*ato b*a*lakasyeva, chesh*tam* Tasya, nis*a*maya!")

(2) Mah*a*-Bh*a*rata :— "Transcending thought, above control, the Lord,
Where'er He pleaseth goes, controlling all,
And with His creatures plays, as child with toys!"
("A-prameyo 'niyojyas cha, Yatra-k*a*ma-gamo, V*a*s*i*,
Modate Bhagav*a*n bh*u*tair, b*a*l*a*h kr*id*anakair iva!")

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(7) which, again, in that other part of itself where (by reason of the variousness of its density,) its three-qualitied constituents are *not* in equilibrium, and, as long as this disturbance of equilibrium lasts (and this is the case during the world's evolved state), produces heterogeneous products, *i. e.*, products which *are* distinguishable by name and form;[13] [Cp. Herbert Spencer's observation that the processes of evolution and involution of matter may be briefly described as processess of its rarefaction and condensation.]

(8) and which is a species of senseless entity, bearing these various names, namely, "seed-matter (prak*r*iti)," "ignorance (a-vidya,)" and "the wondrous (m*aya*)."

Its Various Names,
denotative of its various properties.

**10.** (1) It is called seed-matter (prak*r*iti),[14] because it is productive of products.

| | |
|---|---|
| (3) " Saviour! Thou, with Thy creatures, play'st. | " Tva*m* nyanchadbhir ud-anchadbhi*h*. |
| As if they were so many play-balls, | Karma-s*u*tropap*a*ditai*h*: |
| Made of the thread of their own works, | Hare! viharasi kri*da*- |
| And going up and down by turns! | Kantukair iva jantubhi*h*!"(...) |

(4) " White, black and red, seed-matter yields each crop the Lord desires."
(" Sit*a*sit*a* cha rakt*a* cha, sarva-k*a*ma-dugh*a* Vibho*h*.")—Mantr. Up., *v*. 5.

(5) " This My qual'tied matter, I have, Myself, for my play, formed.
Hence, none can, of himself, 'scape be'ng, by its pow'r wondrous, charmed.
Who trust to Me alone, *they* this charm cross."
(" Daivi hy esh*a* gu*n*a-mayi, Mama m*aya* dur-atyay*a*.
M*a*m eva ye prapadyante, m*ay*a*m* et*am* taranti te.")—Git*a*, VII. 14

[13] " *That* state in which the qual'ties are in equilibrium,
Without excess, without defect, in any one of them," &c.
(" Gu*n*a-s*a*myam, an-udriktam, a-ny*u*nam," &c.)

| | |
|---|---|
| [14] (1) " Seed-matter (has itself no seed And, hence, itself) no product is," &c. | " M*u*la-prak*r*itir a-vik*r*iti*h*." &c. (S*a*nkhya-K*a*rik*a* ). |

(2) The author of the Ved*a*nta-s*u*tras, in describing God as a Being who (through His body,) operates as the seed of the universe, calls Him the seed (Prak*r*iti). *Vide* Vedánta-sútras, I. iv. 23.

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(2) It is called "ignorance," or rather, "non-knowledge (a-vidy*a*)," [15] because it is obstructive of knowledge. [*Vide* Part 2, Aph. 9 (2).]

(3) It is called "the wondrous (m*a*y*a*)," because it yields wonderful products.

*Sub-division of Mixed Substance, into 24 Sub-Categories.*

**11.** It consists of 24 Sub-Categories, as mentioned in the text (*vide* Drami*d*opanishad, 10. 7. 10),—

"Let me drop th' twenty-four clogs the soul has:—
( 1—5 ) The el'ments five; their qual'ties five which, as
( 6—10) Sense-objects five, (like ocean) ever swell;
(11—15) Sense-organs five, which of th' sense-objects tell;
(16—20) Act-organs five, which, on th' five el'ments act;
( 21 ) The inward organ—ruling sense and act;
(24, 23, & 22) And Germ-Matter which is,—like seed, swoll'n seed, and shoot!
Me Thou'st made Thine; Lord! clogs no longer suit!"

*The First of these Sub-Categories.*

**12.** The first of these Sub-Categories (in order of time) is seed-matter.[16]

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[15] Although the term "non-knowledge (a-vidy*a*)," is used in various senses, *i.e.*, to denote—
(*a*) the absence of knowledge,
(*b*) that which is other than knowledge,* and
(*c*) that which obstructs knowledge,
the context here requires its being construed in the last-mentioned sense.

[16] This first of the 24 Sub-divisions of Mixed Substance or Grand-division (2) of the Category of Non-Intelligents (A-chit) [see Part 2, Aph. 2], besides being, as already explained [ante, Part 2, Aph. 10 (1)], significantly called—
(*a*) "seed-matter (m*u*la-prak*r*iti)," is named also,—
(*b*) "the chief (pradh*a*na)," as being the chief of God's playthings;
(*c*) and it is further designated "the subtle" or "non-manifest (a-vyakta)," in consequence of its not manifesting, in a distinguishable manner, its three qualities known as purity, turbidity, and impurity.

* *Viz.*, "dharma" or sanctifying righteous action (*vide*, per Jacob's Conc., Mahánár, 22. 1; *I*sa. Up. 11; Vish*nu*-Pur*a*na, VI. vii. 9; &c.); and also staining (*i.e.*, selfish or sinful) action (*vide* Vish*n*u-Purá*n*a, VI. vii. 11).


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Its Changes of State.

**13**. It undergoes certain changes of state, in consequence of which, it is called—

(*a*) "Indiscrete Darkness (A-Vibhakta-Tamas),"

(*b*) ["Discrete Darkness (Vibhakta-Tamas)"], and

(*c*) "Pregnant with Souls' Immutable Mass," or, more shortly, the "*Immutable-* (A-kshara) soul-pregnant," or even "Immutable (A-kshara)." [17]

How Seed-Matter comes to bring forth Matter resembling Swollen-seed (Mahat), and other Products.

**14**. Its three parts, characterised by the three qualities, being (by the will of God,) stirred from their equilibrium, Seed-Matter brings forth Matter resembling Swollen-seed (Mahat), and other products.

Enumeration of the Three Qualitities of Non-intelligent Mixed Substance

**15**. Its three Qualities are, Purity, Turbidity and Impurity.

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[17] There is a state of dissolution of Mixed Substance or Mixed Matter, in which it is so merged in God ["Tamah Pare Deva ek*i*-bhavati" (Subálopanishad, end of Kha*nd*a 2)] as to be indistinguishable from Him and to be significantly called "Indiscrete Darkness (A-vibhakta-Tamas)."

Stirred by God (who, at the time of the world's evolution, is described as "Prak*r*iti-Preraka" or "Tamo-nuda," *i.e.*, "Darkness-stirrer," or "Chaos-stirrer," *vide* Manu, I. 6), it is changed from the merged state aforesaid, in view to the evolution of names and forms. When only thus much changed, it is called "Discrete *Darkness* (Vibhakta-Tamas)," as the fact of its being pregnant with souls, *i.e.*, having souls in its womb, is still not manifest.

Next follows that further-evolved state of it, in which its being pregnant with souls, becomes evident. In this state, it is called "Immutable-soul-pregnant" or even "Immutable (A-kshara)."

There is a still further state of its development, when it is ready to bring forth its products as in the case of a buried seed, and even then is called "Subtle" or "Non-manifest (A-vyakta)", inasmuch as it has not yet manifested its product so as to be distinguishable by the predominance of any of the three qualities known as purity, turbidity and impurity. [*Vide* Part 2, note 16 (c).]

In none of these or subsequent states, is Mixed Substance or Mixed Matter emptied of indwelling intelligent souls. "Pradhánádi-Viseshánta*m* chetaná-chetanátmakam," says the Vish*n*u-Purá*n*a (VI. vii. 58).

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**16**. These Qualities are the ever inherent attributes of Mixed Substance.[18] They are—

(*a*) non-manifest in its state of Seed-Matter, (owing to the equilibrium of all its Three-Qualitied Parts,) and

(*b*) manifest in its evolved state (owing to the disturbance of the equilibrium aforesaid, and the consequent predominance of particular Qualities in particular Parts).

The Effects whence alone
the existence of Seed-Matter's Qualities is known,
in Seed-Matter's evolved state.

**17**. Purity (being opposed to Turbidity and Impurity, does not obstruct, but) is productive of, knowledge and bliss and the desire for the pursuit of both of them.[19]

**18**. Turbidity breeds concupiscence, lust after sense-objects in general, and attachment to relatives of the flesh, and to selfish action.[20]

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| | |
|---|---|
| [18] (1) "Purity, Turbidity and Impurity are qualities essentially inherent in Seed-Matter." | "Sattvam Rajas, Tama iti, Gu*nah* Prakriti-Sambhava*h*." (*Gita*, 14. 5.) |
| (2) "Actions that are being brought on by Seed-Matter's Qualities," &c. | "Prak*r*iteh kriyama*nan*i gu*n*ai*h* karm*an*i sarvasa*h*". (*Id*. 3. 27.) |
| (3) "Purity, Turbidity and Impurity are Seed-Matter's Qualities." | "Sattva*m*, Rajas, Tama iti, prak*r*iter gu*nah*." (*Sri*-Bh*a*gavata.) |

REMARKS. (*a*) It follows, from the expression that these Qualities are "essentially inherent in Seed-Matter," that there is no state in which it is without them.

(*b*) It follows also, that the Sankhyas' statement that "Seed-Matter consists of the *Substances* called Purity, Turbidity, and Impurity......", is erroneous, inasmuch as Purity and the rest are not themselves Substances, but only Qualities essentially inherent in the Mixed Substance called Seed-Matter.

It is for the refutation of the S*a*nkhyas' error aforesaid, that Sage Y*a*munach*a*rya, in his Hymn of Hymns (*v*. 17), used the expression, "the Qualities, *and* the Seed-Matter (in which they essentially inhere)."

[19] *Gita*, XIV. 6. [20] *Id*. XIV. 7.

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**19**. Impurity leads to the mistaking of one thing for another, and brings on inattention, incapacity, and sleep.[21]

Difference in Mixed Matter's Effects,
according as its said Qualities are
equally or unequally distributed.

**20**. When these Qualities are equally distributed within (Mixed Substance or) Mixed Matter, its products too, being devoid of name and form, are homogeneous, and undiscoverable by any evidence.

When, however, the distribution of these Qualities within Mixed Matter, becomes unequal, its products too, being endowed with name and form, are heterogeneous, and discoverable by evidence. [Mixed Matter in this state, is reckoned as Producer 1.]

The First of the Heterogeneous Products.

**21**. (1) The first of the heterogeneous products of Mixed Matter as Producer 1, is Mahat (or Gu*n*a-vyanjana, being that transformation of Seed-Matter, which resembles swollen seed and is capable of manifesting the predominance of some one of the three Qualities aforesaid). [Vish*n*u-Purá*n*a, I. ii. 35.]

Description of Its Nature and Effects.

**22**. As Pure, Turbid, and Impure, it is of three kinds,[22] and breeds three corresponding kinds of consciousness or opinion ("buddhi" or "adhyavas*a*ya.")[23]

Description of Seed-Matter's other Products,
in their order, Aha*m*-k*a*ra or Egotism being
the Second of these Heterogeneous Substances or
Products [=the Third of Producers].

**23**. (2) From (the Three-Qualitied) Mahat (or Producer 2), emanate the three kinds of Egotism (Aha*m*-k*a*ra), called respectively,

(*a*) Vaik*a*rika (or what is product only, being the Sáttvika or Pure or Mild Part of Aha*m*-kára),

(*b*) Taijasa (being Aha*m*-kára's Turbid or Fierce Part, which stirs and unites the two other kinds of Mixed Matter without contributing any appreciable material of its own, just as an electric spark stirs and unites oxygen and hydrogen so as to form water), and

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[21] *Id.* XIV. 8. [22] *Sri-Vish*n*u-Pura*n*a*, I. ii. *v.* 36. [23] Git*a*, XVIII. 30-32.

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(*c*) Bh*u*t*a*di (or the Seed of the Elements, being the T*a*masa or Dark or Impure Part of Aha*m*-k*a*ra).

The *Effects* of the Material Product No. 2, called Egotism (Aha*m*-k*a*ra) [= Producer 3].

**24**. (3) The Material Product called Egotism (Aha*m*-k*a*ra) [the whole of which, in the course of evolution, becomes mixed with its Turbid and Impure Parts (*b*) and (*c*)], produces (as its name indicates,) conceits such as those which lead to the confounding of the soul with the body.[24]

**25**. (3) From the aforesaid (*a*) Vaik*a*rika or Pure Part of (Producer 3 or) the Mixed Matter called Egotism (Aha*m*-k*a*ra), spring—

(*a*) the five sense-organs, namely, the organs of—(i) hearing, (ii) feeling, (iii) seeing, (iv) tasting and (v) smelling;

(*b*) the five act-organs, namely, the organs of—
(i) speaking, (ii) prehension or seizing, (iii) locomotion, (iv) discharging non-assimilable liquid, and (v) discharging non-assimilable solid; and

(*c*) the internal organ which helps both sense and action, being the instrument of attention (manas = the plastic medium of Plato);

*i.e.*, eleven products in all [characterised as being "laghu," *i.e.*, light or free from heaviness, and "prak*a*saka," *i. e.*, illumining].[25]

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[24] Cp. the following European testimony :—

"Dr. Ribot, the famous French physician, has recently proved, by investigation through mesmeric subjects,

(1) that the thoughts of man are material [*i.e.*, are affected by the soul's material environment); [and]

(2) that the brain [= the Hindus' "manas" and Plato's "plastic medium,"] performs for the mind (*i.e.*, their souls), consciousness [of outward objects in its present state of bondage], precisely the same function that the heart performs for the blood."—*Light of the East* (Calcutta), May, 1896, p. 260.

Cp. too the following summary of the Science of Consciousness :—
"There's nothing in the mind (or the soul's consciousness),
Which hasn't been in the sense" [Locke]; "except the mind (or soul) itself" [Leibnitz].

[25] It being thus laid down, conformably to the conclusion arrived at by Sage Par*a*sara in the *Sri*-Vish*nu*-Pur*a*na (I. ii. 47), that all the 11 organs are products of the *Pure* (Sattvika) Part of the Matter called Egotism, it follows that our author rejects the view of those who hold these organs to

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How, from Product 2 (c) = Producer 3 (c) = Bhutadi [or the Seed of the Elements], *i.e.*, the Tamasa or Dark or Impure Part of the Matter called Egotism [Aham-kara, being Primary Seed-Matter's Heterogeneous Product No. 2 or the Third in the series of Mixed Matter's Sub-Categeries. reckoning Primary Seed-Matter or Mula-Prakriti as No. 1], Five Elements are evolved, first in their undeveloped state, and then in their developed state.

**26.** (3) From Bhutadi (or the Seed of the Elements, being species (c) of Egotism or Aham-kara or the Third of those Material Sub-Categories which are Producers,) springs—

Undeveloped Ether (—called Sabdatanmatra, because it is characterised by the potentiality of audibility);

(4) From Undeveloped Ether or the Element of Incipient Audibility (Sabda-tanmatra), spring—

(*a*) its own denser form, namely, Developed Ether (—called A-kasa, because it is manifest everywhere, and is endowed with, and characterised by, the actual manifestation of audibility), and

(*b*) Undeveloped Air or the Element of Incipient Touch, (—called Sparsa-tanmatra, because it is endowed with, and characterised by, the potentiality of tangibility);

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be the products of the Turbid or Fierce (Rajasa) Part of the Matter called Egotism (Ahan-kara). As to the gods in charge of each of these 11 organs, *vide* Ait. Up. I. ii. 4, whence may be gathered the reason why these organs themselves are designated "gods." On the authority of Manu [I 16], the Vedanta-sutras [II. iv. 6], and the *Gita* (XV. 7-8), it is held—

(1) that each of these 11 organs represents a species, consisting of numerous individuals;

(2) that each of the numerous individuals aforesaid, is a material atom; and

(3) that a set of all the 11 organs being once attached to a soul at the beginning of a creative epoch, the same set pertains to such soul till the epoch of cosmic dissolution, without being changed at each of the soul's interim transmigrations. Though the texts relating to this subject in Manu and the *Gita* [*vide* Manu I. 16, and the *Gita*, XV. 7], expressly mention six organs only, yet, by parity of reason, and the spirit of maxims of interpretation such as those suggested by the expressions—*ejusdem generis*, and the like, what is said of the six organs is held applicable to the remaining five organs also, "together with certain subtle elements" (= "bhuta-sukshmais saha," *vide* our Bhashya on *Gita*, XV. 8).] these last being on the same footing as the former.

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(5) from Undeveloped Air or the Element of Incipient Tangibility (Spar*s*a-tanm*a*tr*a*), spring—

(*a*) its own denser form, namely, Developed Air (—called V*a*yu, because it moves or blows as wind so as to manifest its characteristic of actual tangibility), and

(*b*) Undeveloped Light or Flame, or the Element of Incipient Visibility (—called R*u*pa-tanm*a*tr*a*, because it is endowed with, and characterised by, the potentiality of visibility);

(6) from Undeveloped Light or Flame, *i. e.*, the Element of Incipient Visibility (R*u*pa-tanm*a*tr*a*), spring—

(*a*) its own denser form, namely, Developed Light or Flame (which is characterised by actual visibility), and

(*b*) Undeveloped Water or Liquid, *i. e.*, the Element of Incipient Tastability (—called Rasa-tanm*a*tr*a*, because it is endowed with, and characterised by, the potentiality of tastability);

(7) from Undeveloped Water or Liquid, *i.e.*, the Element of Incipient Tastability (Rasa-tanm*a*tr*a*), spring—

(*a*) its own denser form, namely, Developed Liquid (—called Ap, because it is everwhere pervaded by the quality of actual tastability), and

(*b*) Undeveloped Earth or Solid, *i.e.*, the Element of Incipient Smellability (—called Gandha-tanm*a*tr*a*, because it is endowed with, and characterised by, the potentiality of smellability);

(8) from Undeveloped Earth or Solid, *i.e.*, the Element of Incipient Smellability (Gandha-tanm*a*tr*a*), springs—

its own denser form, namely, Developed Earth or Solid (—called P*r*ithiv*i*, because it is the most developed of all the elements).[26]

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[26] Thus, as far as we have now proceeded, we have reckoned, besides the One Infinite God and the infinity of Finite Souls or Spiritual Beings evolved from God, Eight [God-evolved] Producers ["Ash*t*au Prak*r*itaya*h*," all of which are material (—*vide* Garbhopanishad, which has been followed also by Y*a*dava-Prak*a*sa and others)]. These Eight Producers are—

(1) Primary Seed-Matter or M*u*la-Prak*r*iti;

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(2) Its Heterogeous Product No. 1, called Mahat or The Big, or The Swollen, which may be conceived as something like a plant's seed, swollen underground ;

(3) Heterogeneous Product No. 2, called Aham-kára or Egotism, the proximate Producer of which is Heterogenous Product No. 1 ; and

(4)-(8), which are the Five Tanmatras or Undeveloped Elements, being respectively—

(4) Undeveloped Ether, called Sabda-tanmatra, from being endowed with the potentiality of audibility ;

(5) Undeveloped Air, called Sparsa-tanmatra, from being endowed with the potentiality of tangibility ;

(6) Undeveloped Light or Flame, called Rupa-tanmatra, from being endowed with the potentiality of visibility ;

(7) Undeveloped Water or Liquid, called Rasa-tanmatra, from being endowed with the potentiality of tastability ; and

(8) Undeveloped Earth or Solid, called Gandha-tanmatra, from being endowed with the potentiality of smellability.

These *Eight* Producers ("Ashtau Prakritayah," *vide* Garbhopanishad), are followed by—

*Sixteen* Other Material Sub-Categories, which, while being *Products* evolved from their respective causal Sub-Categories, are not, in their turn, *Producers* of any material Sub-Categories, and which, consequently, as being Products only, are designated "The Sixteen Products" ("Shodasa Vikarah," *vide* Garbhopanishad). These "Sixteen Products" are—the Eleven Organs already enumerated, and the Five Material Qualities, called (1) audibility, (2) tangibility, (3) visibility, (4) tastability and (5) smellability. *Vide.* Maha-Bharata, Book entitled Moksha-Dharma or Salvation's Means, Ch. 311, *v.* 10-15 ; also Yama-Smriti, [where, according to our Subalopanishad-bhashya, Primary Seed Matter, as being the first

* Cp. Part 2, Aph. 11, where the 8 Producers bear Nos. 1—5 and Nos. 22—24.

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An apparently different (though substantially the same) view, touching the order of evolution, according to which, each of the last four Undeveloped Elements is evolved,
*not immediately*, from the preceding Undeveloped Element,
*but mediately*, through the preceding Full-developed Element.

**27**. Some hold that the last four Undeveloped Elements, namely,

(*a*) undeveloped air, (*b*) undeveloped light or flame, (*c*) undeveloped water or liquid, and (*d*) undeveloped earth or solid,

are the respective *products* of—

(*a*) full-developed ether, (*b*) full-developed air, (*c*) full-developed light or flame, and (*d*) full-developed water or liquid ; and

are the respective *producers* of—

(*a*) full-developed air, (*b*) full-developed light or flame, (*c*) full-developed water or liquid, and (*d*) full developed earth or solid.

Tan-*matras* defined.

**28**. The Tan-*matras* are the Elements in their undeveloped state [*i.e.*, in that state in which they cannot be distinguished as pleasant, unpleasant, or indifferent. *Vide Sri*-Vishnu-Pur*a*n*a*, I. ii. 46-47].

Function of the R*a*j*a*sa (or Turbid) Aha*m*-*ka*ra (or Matter called Egotism),
as distinguished from that of the two other species of Aha*m*-*ka*ra
already described, (namely the S*a*ttvika or Pure and the T*a*masa or Dark),—
the one as the Producer of the Eleven Organs, and

---

to be meditated upon among the 8 material "Producers (Prakr*i*tayah)," is called "Manas"; and the Instrument of attention and resolution, ordinarily called "Manas," is designated "Sa*m*-kalpa", as being the cause of resolution (*vide* V*a*chaspati's S*a*nkhya work)]; &c.



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the other as the Producer of the Developed and Undeveloped Elements.

**29**. The R*a*jasa (or Turbid) Aha*m*-*ka*ra, stirs and so aids, the two other species of Aha*m*-*ka*ra, namely, the S*a*ttvika or Pure, and the T*a*masa or Dark, when they produce their respective products.

Certain Aids, *peculiar* to the S*a*ttvika or Pure Aha*m*-*ka*ra, as distinguished from the aid already mentioned as *common* to both the S*a*ttvika or Pure, and the T*a*masa or Dark, Aha*m*-*ka*ras.

**30**. The Sattvik*a*ha*m*-k*a*ra or Matter called Pure Egotism,—(I) first, co-operating successively with the Five Undeveloped Elements known as—

(1) the Element of Incipient Audibility (*S*abda-tan-m*a*tr*a*),
(2) the Element of Incipient Tangibility (Spar*s*a-tan-m*a*tra),
(3) the Element of Incipient Visibility (R*u*pa-tanm*a*tra),
(4) the Element of Incipient Tastability (Rasa-tanm*a*tra), and
(5) the Element of Incipient Smellability (Gandha-tan-m*a*tra),

produces the *correspondent* Sense-organs Five, namely,

(1) the organ of hearing (*s*rotra),
(2) the organ of feeling or touch (tvak),
(3) the organ of seeing (chakshus),
(4) the organ of tasting (jihv*a*), and
(5) the organ of smelling (ghr*a*n*a*) :

(II) Secondly, (in producing the Five Act-organs—corresponding as they do to the Five Sense-organs and the Five Undeveloped Elements aforesaid, in that

(1) the organ of speech pronounces sounds such as the organ of hearing is fitted to hear, and the Element of Incipient Audibility is fitted to convey ;
(2) the prehensile, seizing, or touching organ brings on contacts such as enable the organ of feeling to realise what is tangible, and is thus intimately related to the Element of Incipient Tangibility ;

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(3) the organ of locomotion enables its owner to move towards the visible objects, which, with the help of the Element of Incipient Visibility, are pointed out by the organ of seeing ;

(4) the organ which discharges non-assimilable liquids, is related to the organ of tasting and the Element of Incipient Tastability ; and

(5) the organ which discharges non-assimilable solids, is related to the organ of smelling and the Element of Incipient Smellability ; )

the said S*a*ttvik*a*ha*m*-k*a*ra or Matter called Pure Egotism, produces,—

(1) with the co-operation of the external sense-organ called the organ of hearing, the external act-organ called the organ of speech ;

(2) with the co-operation of the external sense-organ called the organ of feeling, the external act-organ of touching or seizing ;

(3) with the co-operation of the external sense-organ called the organ of seeing, the external act-organ called the organ of locomotion ;

(4) with the co-operation of the external sense-organ called the sense of tasting, the external act-organ called the organ which discharges non-assimilable liquids ; and

(5) with the co-operation of the external sense-organ called the organ of smelling, the external act-organ called the defecatory organ which discharges non-assimilable solids : and

(III) Thirdly, the said S*a*ttvik*a*ha*m*-k*a*ra or Matter called Pure Egotism, produces,—without any co-operation of the kind above-mentioned, manas or the internal organ of both sense and action. Thus teach the wise. (*Vide* S*ri*-Vish*n*u-Pur*an*a, I. ii. *v*. 48-9, and Sage S*ri*-Vish*n*u-chitta's Commentary thereon).

A contrary hypothesis (as to the order of the evolution of organs),
stated for the purpose of refutation.

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**31**. Some (*i.e.*, the Atomic Philosophers, &c., who rely on their speculations alone,) hold that certain organs (such as the organ of smelling and the like,) are the products of the elements (such as earth, &c.).

Its Refutation on the ground that it contravenes higher evidence.

**32**. This hypothesis contravenes the teaching of [Sacred Biographies (Itih*a*sas), Cosmic Histories (Pur*an*as) and other Books] of Revelation (to the effect that the organs are the products, not of the Bh*u*tas or Elements, but of the S*a*ttvik*a*h*am*-kara or Pure Egotism, as above described. *Vide*, for instance, Vish*n*u-Pur*an*a, I. ii. 49].

Removal of a Possible Objection to the above Refutation.

**33**. The Elements are but *fosterers*, not *producers*, of the organs.[27]

How, after evolving (from that body of His which is in the shape of Primary Seed-Matter) the various Products hitherto described, God, therewith builds systems, &c.

**34**. As the products hitherto described (—mutually distinct as pleasant, unpleasant, and indifferent—), could not be effective (in building) unless conjoined; the Lord (Isvara),—after the manner of an architect who raises up a wall by means of a compound produced by mixing together, clay, sand, and water,—mixed together

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[27] This is the explanation of certain verses of the Moksha-Dharma of the Mah*a*-Bh*a*rata, and a passage of the Chh. Up., namely, VI. v. 4, which might, at first sight, seem to favour the objector's view. It is not denied that Statutory Revelation, such as the aforesiad passage of the Chh. Up., VI. v. 4, cannot be set aside on the strength of books whose authority is derived from such Statutory Revelation. All that is meant by us is that, according to the text of the Adi-Parvan of the Mah*a*-Bh*a*rata which says—

| | |
|---|---|
| "The *meaning* of the Ved, let him *construe*, With Itih*a*sa's and Pur*a*n*a*'s *clue*." | "Itih*a*sa-Pur*an*abhy*am*, Ved*am* sam-upa-brim*h*ayet." |

Statutory Revelation is *understood* conformably to the rulings of its construing authorities—known as Itih*a*sas and Pur*a*n*a*s, *i.e.*, Sacred Biographies and Cosmic Histories. *Vide* our Sub*a*lopanishad-bh*a*shya, and Mah*a*-Bhárata, Moksha-Dharma or Bk. on Salvation's Means, Ch. 184, *v*. 44.

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all the products aforesaid, and having so built up a system, creates therein the four-faced god (Chatur-mukha).[28]

How the Lord's mode of action with respect to Wholesale Creation and Creation in Detail, is distinguished.

**35.** The system, and all the products leading up to it, the Lord creates immediately, *i.e.*, without employing any intermediate agency; while all products within the system, He creates mediately, *i.e.*, through the agency of finite souls whose hearts He, indwelling, inspires.[29]

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[28] The conclusion that *all* the products above described go to make up a system, is warranted by the fact of *all* of them being actually found therein. Conformably to this conclusion, therefore, should be construed, as intended to be but a fragmentary summary, the text—

| | |
|---|---|
| "From th' El'ments, O Sage, this great system rose, | "Bhutebhyo 'ndam, Maha-buddhe, |
| And on the water did it erst repose." | Brihat tad udake-sayam." |

In like manner should we construe the text of Manu (I. 8-8½), which says—

| | |
|---|---|
| "Waters alone created He at first, | "Apa eva sasarjadau: |
| And in them cast the seed, of pow'r possessed. | Tasu viryam apasrijat.* { *or "avasrijat." |
| This (compound) into a bright system grew, | Tad andam abhavad haimam, |
| Resembling quite the sun, in glorious hue." | Sahasramsu-sama-prabham." |

This text of Manu, therefore, may be paraphrased thus:—"This great system having sprung from waters (or vapours), which were compounded of all previous products, and in which earth itself was in a dissolved state, rested amidst such waters (or vapours)."

The system having been thus created, and the elements evolved outside thereof having been transformed into the ether and other products therein found, then,—in order that, with these products, the different spheres might be formed, and that, in these spheres, act-bound souls might be classified as gods, men, and the lower kingdoms of nature, animate and inanimate,—the Lord creates the four-faced god (Chatur-mukha) in whose body dwells the whole mass of act-bound souls contained in the system over which such four-faced god is made to preside. All subsequent products, the Lord is pleased to produce mediately, *i.e.*, through the agency of this four-faced god.

[29] *Vide* the following passage of Manu (I. 8-8½) which was already partly quoted for another purpose, under the last preceding Aphorism:—

| | |
|---|---|
| "Out of His body wishing to create | "So 'bhidhyaya, sarirat svat, |
| Be'ngs various, He did meditate; then straight, | Sisrikshur vividhah prajah, |
| Waters alone created He at first, | Apa eva sasarjadau. |
| And in them cast the seed, of pow'r possessed. | Tasu viryam apasrijat. |
| This (compound) into a bright system grew, | Tad andam abhavad haimam. |
| Resembling quite the sun, in glorious hue." | Sahasramsu-sama-prabham." |

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The Multiplicity of the Systems thus produced; the Divisions of each System; what purpose of God, the Systems serve, and the mode of their development.

**36.** (1) The systems (thus produced) are many;

(2) Each system is divided into fourteen spheres, and possesses seven successive envelopments—consisting of vapour, fire, air, ether, &c., each of which (except enevelopment No. 7 or Subtle Seed-Matter of immense dimensions) is tenfold greater than what it envelops;

(3) the systems are as play-balls unto God, and,

(4) like water-bubbles, are simultaneously produced.

Function peculiar to each of the Five Elements.

**37.** The function (more particularly characteristic) of each of the Elements, is as follows:—

(1) Ether yields room;
(2) Air serves to sustain and waft;
(3) Fire causes heat, light, &c.;
(4) Water serves to wet, to unite, &c.; and
(5) Earth gives support, &c.

Function peculiar to each of the eleven organs.

**38.** (1) The organs of (*a*) hearing, (*b*) feeling, (*c*) seeing, (*d*) tasting, and (*e*) smelling, are, respectively, the instruments which enable the soul to cognise—

(*a*) the audible (*i.e.*, sound), (*b*) the palpable (*i.e.*, softness, hardness, heat, cold, &c.), (*c*) the visible (*i.e.*, colour), (*d*) the tastable (*i.e.*, sweetness, acidity, &c.), and (*e*) the smellable (*i.e.*, odours pleasant and unpleasant);

(2) the organs (*a*) of speech, (*b*) of touching or seizing, (*c*) of locomotion, (*d*) of discharging non-assimilable liquids, and (*e*) of discharging non-assimilable solids, are the instruments which enable the soul to produce the operations (*a*) of speaking, (*b*) of

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"The seed (*virya*)," here referred to, is the same as the "garbha" and the "bija," referred to in *Gita*, XIV. 3-4, and consisting of the mass of finite souls. That even these finite souls which stir material bodies, are themselves informed and inspired by God, appears from *Sri-Vishnu-Purana*, I. xii. 38, and the Blessed *Gita*, XV. 15.

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manufacture, (*c*) of moving, and (*d*) and (*e*) of the discharges requisite for the safety of the bodily organism ; and

(3) the internal organ (manas = the plastic medium of Plato), is common to all the (ten organic) functions aforesaid.

The Qualities characteristic of each of the Five Elements.

**39**. The qualities characteristic of (*a*) ether, (*b*) air, (*c*) light, (*d*) water and (*e*) earth, are, respectively, those which are distinguished by—

(*a*) audibility, (*b*) tangibility, (*c*) visibility, (*d*) tastability and (*e*) smellability.

The cause of the Elements' appearing to possess more than one of the characteristic qualities above mentioned.

**40**. The mixture or compounding (panch*i*kara*n*a) of large portions of each of the original simple elements, with small portions of each of the four elements other than itself, is the cause of each element (as presented to us) appearing to possess more than one of the characteristic qualities abovementioned (*i.e.*, each element as presented to us, is in reality, not simple as appears to a superficial observer, but composite, though,—owing to the fact that, in each such composite element, some one simple element predominates,—even such composite element is roughly distinguished by the name of its predominant simple element, such as ether, air, &c.).

One instance (among others) of a superficial observer ascribing to an element more than one characteristic quality.

**41**. That the etherial sky appears blue, is also owing to the aforesaid compounding of the original simple elements. [Cp. Tyndall's sky-colouring "particles."—Fragment of Science, 5th Edn. 1875 (Longmans), p. "[7", &c.]

Another explanation of the accession of qualities in each successively evolved element.

**42**. It is also said :—[According to the text—"Covered, as the seed is by its husk" ("Tvach*a* b*i*jam iv*a*v*r*itam," see *S*r*i*-Vish*n*u-Pur*a*n*a*, I. ii. 37),][30] each of the last four undeveloped

[30] *Vide* also Sage *S*aunaka's summary of the rationale of Realistic Doctrine (Sat-*K*a*r*ya-vada), contained in the text :—" What has existed is alone brought into manifestation ; how can a substance which has not sub-

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elements, (namely, undeveloped air or element of incipient palpability, &c.,) in attaining its own developed state, is covered by the precedent undeveloped element or elements[—namely, undeveloped ether (= element of incipient audibility,) &c.] ;
each full-developed element, therefore, exhibits the properties, both of the kernel and of the husk.

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Short Description of the Third Kind of Non-intelligents.

(*Vide* the classification in Part II, Aphorism 2.)

**43**. That kind of the category of non-intelligents which is devoid of any of the three qualities,—purity, turbidity, and impurity, is time.

Detailed Description of the same.

**44**. (1) It is the index of the order of creation, *i.e.*, of the changes of state which, by God's will, subtle primary matter and its gross products undergo (*vide* *Sri*-Vish*n*u-Pur*a*na, I. ii. 31) ;

(2) it takes the forms designated,—

(*a*) "k*a*sh*t*h*a*," *i.e.*, fifteen twinklings of the eye, or moments ;

(*b*) "kal*a*," *i.e.*, thirty k*a*sh*t*h*a*s ; &c. ; and

(3) it is eternal, a plaything at the disposal of the Lord, and a part of his body, *i.e.*, (like all things else,) is adjectival to Him. (Vide *Sri*-Vish*n*u-Pur*a*na, I. ii. 17, 19, & 26.)

Use of the First Two Kinds of Non-intelligents.

(*Vide* the classification in Part II, Aphorism 2.)

**45**. The other two (*i.e.*, the first two) kinds of non-intelligents, namely, Pure Substance and Mixed Substance, exist for the sake of being used by God and by finite souls, as—

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sisted, begin to subsist?" ("Sad eva niyate vyaktim, asatas sambhava*h* kuta*h*?").—*Sri*-Vish*n*u-Dharma, Ch. 104, *v*. 56.

This truth has also been expressed as follows :—Nothing is *patent* in the *effect*, which has not been *latent* in the *cause* ; the sum of the potential and actual or kinetic energies in the universe, is constant [Dic. of Science, &c., by W. T. Brande and G. W. Cox (Longmans, 1875)] ; &c.

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(1) objects, (2) instruments, and (3) seats, of enjoyment (= bhogya-bhogopakaraṇa-bhogasthāna).[31]

Description of

(1) the *objects*, (2) the *instruments*, and (3) the *seats*, of enjoyment, of which Mixed Substance consists.

**46.** (1) The *objects* of enjoyment (or bound-souls' cognizance—both pleasant and unpleasant, meted out according to the measure of their merit and demerit,) are the five kinds of sense-objects, namely, things— audible, palpable, visible, tastable and smellable;

(2) the *instruments* of enjoyment, are the organs such as the eye, the ear, &c.; and

(3) the *seats* of enjoyment, are the situations in which the various kinds of enjoyment (or cognizance) aforesaid, occur to bound-souls, and which consist of the *spheres* and the *bodies*, in which such souls abide.

Extent of Each of the Three Kinds of Non-intelligents.

**47.** (1) The First Kind of Non-intelligents (*i.e.*, the Highest Heaven,) is bounded below by the Region of Mixed Substance, but is infinite in every other direction.

(2) The Second Kind of Non-intelligents (*i.e.*, the Region of Mixed Substance,) is bounded above by the Region of Pure Substance, but is infinite in every other direction.

(3) Time (is infinite in every direction, *i.e.*,) is omnipresent.

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[31] Pure Substance which is the matter of the Highest Heaven, being the abode in which the Eternals and the Released Souls dwell with God, ever saying—"Thy will be done." (= "na maḥ") is designated "God's Place of Enjoyment *par* excellence (Bhoga-vibhuti)."

Mixed Substance which is the matter of the spheres where bound-souls dwell with God, seeking at His hands, all kinds of selfish enjoyments, is designated "God's Place of Play (Lílá-vibhuti)", or "that Place wherein He is pleased, pending the ripening of their education, playfully to indulge the ignorant souls, to a great extent, in their several selfish humours, and suffer them to experience such humours' respective consequences—pleasant and unpleasant."



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Another Hypothesis as to Time.

**48.** It is also said that Time is eternal in the Highest Heaven, and non-eternal here (*i.e.*, in the nether region).

Hypothesis denying the existence of Time.

**49.** Some deny the existence of time.

Refutation of that Hypothesis.

**50.** This view is inadmissible, inasmuch as both secular experience and Revelation prove the existence of Time.

An Erroneous Hypothesis of the Vaiseshika or Atomic Philosophers and of certain others.

**51.** Again, some hold that direction (dik) is a separate substance.

Refutation of that Hypothesis.

**52.** This view too, is, for many reasons, inadmissible, one of these reasons being that direction is comprehended within the substances ether, &c. (already enumerated).[32]

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[32] If four persons stand at the extremities of two finite straight lines which are perpendicular to each other—so that one of the lines extends from east to west, and the other extends from north to south, the point of intersection of the two straight lines, though absolutely but one, is described by each of the four persons aforesaid as being, relatively to himself, west, east, south, and north, respectively. Directions, therefore, such as west, east, south, and north, cannot be distinguished as separate substances as is the case with earth, water, &c. The fact, therefore, is concluded to be—that particular points in the substances, earth, water, &c., are themselves designated east, west, &c., by different observers, for the purpose of expressing the relation in which those points happen, for the time being, to stand with respect to such observers. [So likewise, particular motions in substances are themselves variously designated past times, present times, or future times, by different observers, for the purpose of expressing the relation in which those motions happen to stand with respect to such observers. Cp. *Srí*-Parásara-Bha*tt*árya's *Srí*-Vish*n*u-Sahasra-Náma-Bháshya, under Name No. 234, being the name "Ahas-sa*m*vartaka" or "Evolver of that System of Recurring and Non-recurring Motions of Matter and Changes of Spiritual States, which is called the 'Wheel of Days' or 'Wheel of Time.'" *Vide* also, *post*, Part III, Aph. 35, asterisk-note.]

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An Erroneous Hypothesis of the Bauddhas, as to Ether.

**53.** Some hold that ether is but vacuum, *i.e.*, the privation of the four extended substances, namely, air, fire, water, and earth.

Refutation of that Hypothesis.

**54.** Even this hypothesis must be rejected, inasmuch as ether is experienced to be a substance (quite as much as the four admitted substances, air, fire, water and earth. *Vide* Ved*a*nta-S*u*tras, II. ii. 23, and such expressions as "here flies a vulture," "there flies a kite," &c. In these expressions, the words "here" and "there" point to the things with which the vulture and the kite have contact for the time being).

Another Erroneous Hypothesis, touching Ether.

**55.** Others (namely, the Naiy*a*yikas or followers of Gautama, and the Vai*s*eshikas or followers of Ka*n*a*d*a,) hold that ether is (1) eternal, (2) devoid of parts, (3) omnipresent, and (4) beyond the reach of sense.

Refutation of that Hypothesis.

**56.** (1) and (2). Being a (mediate) product of Elements' Source (Bh*u*t*a*di or T*a*masa-Aha*m*-k*a*ra, and having air for its own mediate product, *vide ante*, Part II, Aph. 26), ether cannot be said to be either eternal or devoid of parts.

(3). Not being present in the substances Aha*m*-k*a*ra, &c., whose product it is, ether cannot be said to be omnipresent.

(4). As, through its mixture with small portions of the four other elements, it becomes patent to sense (*vide ante*, Part II, Aph. 41), it cannot be said to be beyond the reach of sense.

Statement and Refutation of Another Erroneous Hypothesis of the same School,

this error having reference to their view of air.

**57.** The view that air is not patent to sense (but is *inferrible* from its being *felt*), must also be rejected, because, to admit that it is tangible, is to admit that it is patent to one of the five senses, namely, the sense of feeling or touch. [Cp. the following passage

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of Herbert Spencer: "did we in place of them (*i.e.* the words "*phenomenon* and *appearance*,") use the term *effect*, which is equally applicable to all impressions produced on consciousness through any of the senses, and which carries with it in thought the necessary correlative *cause*, with which it is equally real, we should be in little danger of falling into the insanities of idealism."—*First Principles*, 4th edn., 1880, p. 159.]

Special Characteristics of certain of the elements.

**58**. Fire is of several kinds, according as it is terrestrial or otherwise.

Classification of Fire as Transient and Enduring.

**59**. The Sun and other Fires are enduring, whereas the Fire in lamps, &c., are transient.

How Fire appears to the eye and to the sense of touch.

**60**. Fire looks red, and is felt as hot.

How Water appears to the seeing—feeling—and tasting—organs.

**61**. Water (when thrown against light,) looks white, and (in its natural state,) is felt to be cool, and tastes sweet.

How Earth appears to the various senses.

**62**. Earth has many colours and tastes.

How Earth and Air are ordinarily felt.

**63**. Earth, as well as air, is (in its ordinary state,) felt to be neither hot nor cool, but is indifferent in this respect (*i.e.*, is felt as something intermediate between what is hot and what is cool).

Annunciation of the Conclusion of Part II on the
Three Kinds of Non-intelligents.

**64**. Thus have been described the Three Kinds of Non-intelligents.

END OF PART II.

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## PART III.

### On the Lord (*Is*vara)[1].

**1.** The Lord is He—

(1) whose flame-like Spiritual Essence is itself Infinite,[2]

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[1] The essence and properties of matter and of the finite soul, having been explained in the first two Parts of these Aphorisms, this Third Part is by natural sequence, concerned with setting forth the essence and attributes of the Lord (*Is*vara), who sways both of those Verities, as says the text—

"O'er matter and the finite soul, one Lord bears sway"
(= "Ksharátmánáv ísate Deva eka*h*").—*S*v. Up., I. 10.

God is, at the very outset, designated the Lord, inasmuch as lordship or sovereignty is His *Essence*-pointing Attribute (Svar*u*pa-nir*u*paka-Dharma), as distinguished from His *After*-discovered Attributes (Nir*u*pita-Svar*u*pa-viseshanatayá pratipanna-Dharmá*h*).

[2] *I.e.*, Infinite after a threefold manner (Trividha-parichchheda-rahita*h*), being boundless alike, as to—(1) extension, (2) duration, and (3) the number and excellence of His Attributes at every point and moment of His presence,* [*i.e.*, (1) desa-ta*h*, (2) kála-ta*h*, (3) vastu-ta*h*, parichchheda-rahita*h*,] and thus distinguished from all other entities, namely,—(*a*) matter, (*b*) matter-clogged souls, (*c*) released souls, and (*d*) eternal angels. *Vide* the text (Taitt.-Up., *A*nanda-vallí, I. i. 9):—[" Satya*m* Jnánam Anantam Brahma" = ] "The Self-existent, and Self-luminous, Infinite-One, who, all-great Himself, in essence and attributes, makes all others great (= "'Brihati, b*r*i*m*hayati' iti, Brahma"). *Vide* also, Vedánta-Sutras, II. iii, 29, as to the *reason* for the Divine Essence being designated "Intelligence (Jnána)," as well as "All-intelligent" or "Omniscient (Sarva-jna) as in Mu*nd*. Up., I. i. 9; *id.*, II. ii. 7; &c.; and *ante*, Part 1, Aphs. 34 and 35.

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* Cp. the following passages:—

(1) [" Mati-kshayán nivartante, na Govinda-gu*n*a-kshayát;
Ishu-kshayán nivartante, nántariksha-kshiti-kshayát."—"*S*ri-Vish*n*u-Dharma (?) , *i.e.*] "Men, however expert they be, conclude their discourse on the Divine Attributes, not because they have exhausted the subject, but because they have come to the end of their stock of knowledge (or opportunity); just as even the best-furnished archers—shooting in the air—desist at last, from throwing darts, not because the air has no room for receiving any more darts, but because *they have no more darts to throw.*"

(2) "This matter might be pursued much further; but it is not the extent of the subject which must prescribe our bounds, for, what subject does not branch out to infinity? It is the nature of our particular scheme and the single point of view in which we consider it, which ought to put a stop to our researches."—Edmund Burke's Essay on the Sublime and Beautiful, Cassell's Edn., 1891, p. 35.

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and *wholly* Self-manifest[3] and Self-happy,[4] and is—the entire opposite of every kind of evil [and the unique seat of every kind of good, (*i.e.*, "Akhila-heya-pratyaníka and Kalyá*n*aika-tána")], and is thus distinguished from every other entity (*i.e.*, "Svetara-samastavastu-vilaksha*n*a");

(2) Who is adorned with hosts of amiable attributes,[5] such as intelligence, power, &c.[6];

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[3] *I.e.*, Self-luminous. The so-called self-luminousness of the solar orb and the stars, considered as mere masses of matter, is but a misnomer. *Vide* the text (Ka*th*a-Up., v. 15; Mu*nd*. Up., II. ii. 10; *S*v. Up., vi. 14):—"By *His* shine, all this shines" (= "Tasya bhásá, sarvam ida*m* vibháti").

[4] *I.e.*, characterised by independent and unmixed pleasurableness or agreeableness.

[5] *I. e.*, Attributes—conducing to the perfect happiness of devotees.

[6] The Amiable Attributes of the Divine Essence add lustre to such Essence, just as the Divine Ornaments add lustre to the Divine Form. Cp. the following verse of the Rámáya*n*a (I. lxxvii. 26), which expressly makes mention of the Attributes of the Incarnate Lord and Lady of the Universe, distinguishing, in the case of the latter, (1) those of the Essence from (2) those of the body or form:—

"Ráma loved Sítá, as the bride whom his sire bid him wed;
And attributes, of (1) soul and (2) body, this love e'er higher led."
[= "Priyá tu Sítá Rámasya, dára*h* pit*r*i-k*r*ita(*h*) iti;
(1) Gu*n*ád, (2) rupa-gu*n*ách chápi, prítir bh*u*yo, 'bhyavardhata."]

The following are some of the texts setting forth the Divine Attributes:—

(*a*) Mu*nd*. Up., I. i. 9; *id*., II. ii. 7: ["Yas Sarva-jnas Sarva-vit,"=] "Who knows the essence and the attributes of everything."

(*b*) *S*v. Up., VI. 8: ["Pará 'Sya *S*aktir vividhaiva *sru*yate, Svábháviki Jnána-Bala-Kriyá cha."=]

"*Transcendent, varied, natural*, are said to be—
His Pow'r, Intelligence, Strength, and Activity (= Sway'ng Energy)."

(*c*) *S*r*í*-Vish*n*u-Purá*n*a, VI. v. 84: ["Samasta-Kalyá*n*a-Gu*n*átmako 'Sau,"=] "He is the Incarnation of each Lovely Attribute."

(*d*) Opening of Sage Nátha's work (of which but a few fragments have come down to us):

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(3) Who is the Evolver, Preserver, and Dissolver of every

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["(1-3) Yo, (4-5) vetti, (6) yugapat, (7) sarvam, (8) pratyakshe*n*a, (9) sadá, (10) Sva-ta*h*, (11) Tam, (12) pra-(13) *n*amya, (14-15) Har*im*, (16) sástra*m*, (17) Nyáya-(18) Tattvam, (19) pra-(20—22) chakshmahe." = ]

"(13) Devoutly bow'ng (12) as fit, to (11 and 1-3*) Th' Unique Famed One—(14-15) who heals every ill

And every bliss bestows, (1-3) who (4-5) knows (6) *at once*, † (8) *immediately* ‡ in full

Perfection, $ (7) *all* things (9) *e'er*, (10) *by His inherent pow'r alone*.

(19-22) We § now, ¶ in *matter—manner,—perfect frame*, in Elders' name,

Led by that Lord, (16) the guide, entitled (17-18) 'Demonstrated Truth.'"—As to Sage Nátha, *vide ante*, p. 7, note.

(*e*) According to the text,—"Tavánanta-Gu*n*asyápi Sha*d*eva Prathame Gu*n*á*h*," Sages have, out of the infinite number of the Lord's Attributes, made particular mention of Six Primary or Principal Attributes, namely,—

(I) knowing all, (II) supporting all, (III) ruling all, (IV) remaining inexhaustible, (V) working miracles, and (VI) overpowering all, Himself

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* "=Th' Unique Famed One—Who" (="Yas Tam"). This expression, in which the two words, "Him—who," are used together, for the purpose of denoting "The Unique Famed One," may be compared with the like expression used in the like sense, in the following passages:—

(1) Taitt. Bráhma*n*a, Ash*t*akah 3: Achchidra-Prasna, Anuváka 5: "Yasyásmi, na Tam antar-emi," *i.e.*, "I thwart not Him whose (liege) I am."

(2) *S*rí-Rámáya*n*a, III. xxxvii. 18:

"A-prameya*m* hi Tat Tejo Yasya Sá Janakátmajá! } *i. e.*, { "Transcending adequate thought, is indeed that Light, To which the Daughter of Janak belongs of right."

† *i. e.*, Simultaneously.

‡ *i. e.*, Without needing the intervention of any organ or other medium.

$ (8) *i. e.*, without any defect on the score of those varying degrees of accuracy and certainty, which characterise the knowledge of limited beings in consequence of the knowledge of these beings being dependent on organs, mediums, and other conditions.

§ (21) = "We," understood, being implied by the verb in the first person.

¶ (22) = "Now," being implied by the present tense of the verb.

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thing that has had a beginning (whether as a wholesale aggregated mass or as a product developed in detail)[7];

(4) Who is the fit resort of (all) the four kinds of aspirants enumerated as—

"(*a*) the impoverished and distressed soul[8],

---

being unaided or undaunted by anything. These Six Attributes (called Shád-Gunyam,) are thus explained :—

(I) "Of Himself, He, all things, in every respect, and at every moment, cognizes directly ; (Such is His "Jnánam.")

(II and III) All things thus cognized, He ever supports and controls ; (Such are His "Balaisvarye.")

(IV) Nevertheless, is never exhausted ; (Such is His "Víryam.)

(V) Works miracles, or what transcends our very conception ; (Such is His "*S*akti" or Agha*t*ita-gha*t*ana-sámarthyam.")

(VI) Overpowers all, Himself being unaided or undaunted by anything." (Such is His "Tejas".")—The Gítá-Bháshya-Tátparya-Chandriká of Sage Vedántáchârya, Bangalore Edn., 1887, p. 3. and *Sri*-Vish*nu*-Pur*á*n*a*, VI. v. 85, translated, *post*, end of note 26 (in Part III).

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[7] Evolution and Involution (or Dissolution) are each sub-divided into two classes, *i.e.*, into—

(*a*) immediate (a-dváraka), and (*b*) mediate (sa-dváraka).

Preservation too is twofold, being divided into (*a*) exterior and (*b*) interior.

For more detail as to these topics, see *post*, Part III, Aphs. 12-40.

For authority, *vide* such texts of Revelation as the following :—

["(*a*) Yato vá imáni bh*u*táni jáyante ;
(*b*) Yena, játáni jívanti ;
(*c*) Yat, prayanty, abhi-sa*m*-visanti :
Tad vi-jijnásasva ; Tad Brahma " : =]

"(*a*) Whereof alone, all things are born ;
(*b*) Whereby alone, what are born, live ;
(*c*) Wherein alone, they all, at dissolution, merge :
*That*, seek to know. *That* is the All-great Entity." Taitt. Up. Bh*r*igu-vallí, Anu. 1.

Corollary.

Not attributes or qualities (gu*ná*h) only, but activities (kriy*á*h) too, characterise the Lord.

[8] *I.e.*, he who, having been possessed of power and fortune and lost the same, seeks to be re-instated in the same.

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(*b*) the novice in fortune-seeking[9],

(*c*) the seeker of self-knowledge and self-satisfaction[10], and

(*d*) the seeker of knowledge concerning God, and the sole satisfaction of God"[11] (*vide* the Gítá, vii. 16)[12];

(5) who is the Gracious Grantor (conformably to recipients' needs,) of all the four kinds of boons enumerated [in the Moksha-Dharma of the *S*rí-Mahá-Bhárata] as—

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[9] *I.e.*, he who, having never before tasted the sweets of power and fortune, has come to desire the same. Aspirants of this class, and those coming under the class mentioned in the last preceding note, are, together, included in one generic group, as being, alike, seekers of power and fortune (aisvaryárthina*h*).

[10] The seeker of self-knowledge and self-satisfaction (jijnásu), prays the Lord, only to enable him to attain such goal by being released from entanglement in material bodies.

[11] *I.e.*, he who, being truly enlightened (jnání), stops not with the merely disembodied soul-essence, but desires to reach the Lord, holding the Lord alone to be his goal, for, he fully realizes, and thence is *ever* loyal to, and delights solely in enjoying, the Lord in all His Universal Sovereignty as set forth in the Gítá text :—

"Other, and aye, greater than this (material mass)
Know there 's a body spiritual—which too is *mine*,
And which, sustainer is of this material mass" (*i. e.*, the totality of bodies in the world).—Gítá, VII. 5.

[12] Of this relative clause of the Aphorism, namely, clause (4) [(*a*)-(*d*)], and of the clause preceding it, namely, clause (3), the result is—

That the Cause or Father of all, is likewise the Proper Resort of all. *Vide* the text,—

["Kára*nam* tu Dhyeya*h*" =] "Souls, on the Cause or Father ought to meditate."—Atharvasikhopanishad, being No. 23 in the Book of 108 Upanishads, which was printed at the *A*di-Kalá-nidhi Press, Madras, in 1883, and on which we have the magnificent commentary entitled the "Atharvasikhá-Vilása." Of this commentary, the whole of Part I, and a portion of Part II, have been printed at the *S*ri-Sarasvatí-Bha*nd*áram Press, 1st/16, Peyálvárkóvil Street, Triplicane, Madras.



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(*a*) meritorious works (dharma),[13]
(*b*) wealth (artha),[14]
(*c*) enjoyment (káma),[15] and
(*d*) salvation (moksha)[16];

[13] Subdivided into—
Vedic Sacrifice (ish*t*a), &c., and
tank-digging (p*u*rta), &c.*—*Vide* Taitt. Up., Prasna or Prapá*th*aka VI—entitled Náráya*n*am, Anuváka i, *v.* 6, or, according to the reference given in Jacob's Concordance, "Mahánár. 1. 6." It will be noted that the two numbers, given in this connection by Colonel G. A. Jacob, who had before him the Mahánáráya*n*opanishad of the Atharva-Veda, tally with the Anuváka-number and verse-number, respectively, of the Taitt. Upanishad's Prasna VI.

[14] The Ved-appointed means of achieving—
"meritorious works (dharma)" on the one hand, and
"enjoyment (káma)," on the other. (*Vide* the preceding and succeeding notes.)

[15] *I.e.*, the tasting of the pleasures attached to meritorious works, whether such pleasures be enjoyed in the present or in the future state.

[16] Salvation (moksha) is the eternal enjoyment—
either of self as is done by the Kevala (or self-seeker),
or of the Lord as is done by the truly enlightened Saints (Jnánina*h*),—who have been subdivided into "Bhaktas" or rapt Seraphs, and "Bhágavatas" or Kerub-like Servants of the Lord.†

(*a*) Meritorious works (dharma), are those works which are undertaken as the *means* of achieving some end or prize in the shape of reward for the same.

(*b*) Wealth (artha) is sought, not only as means to an end, but also as an end in itself.

(*c*) and (*d*). Enjoyment (káma) and salvation (moksha), are sought as ends in themselves. Corollary.

* Cp. Apte's Sans.-Eng. Dic., under "Ish*t*à-p*u*rtam"; and the following passage of *India* for July, 1897, p. 194, end of col. 2:—"The Famine Commissioners expected 'the cultivators and landlords to do something towards the improvement of their land, but mainly in their own traditional way, which mostly takes the form of sinking wells, planting mango and other fruit trees, making tanks and reclaiming waste land.' The expectation is wholly reasonable. Yet it is all but hopeless. The rayat is totally unprovided with the necessary means; and the landlord is in too many cases unable to assist him. There is no lack of knowledge or of good intention [*vide* the agricultural expert, J. A. Voelcker's official report to Government, on the Improvement of Indian Agriculture, dated March, 1893]; the difficulty is the absence of the 'wherewithal.' What, then, can the Government do? That too we have reiterated to weariness. We have pointed out the vicious working of the revenue system, with its inappropriate and cast-iron formality and its unreasonable and inexorable demands......" *Vide* also, in the same number of *India*, p. 204, our political expert, G. Subramania Iyer's paper on the Land Revenue Settlement in Madras.

† Cp. the following passage:—

'God doth not need
Either man's work, or his own gifts; who best
Bear his mild yoke, they serve him best: his state

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(6) who is possessed of an All-transcendent Form[17]; and
(7) whose Consorts are the Goddesses—Lakshmí[18], Bh*u*mi, and Ní*lá*[19].

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Corollary.

Approachable by all, He grants the boon that 's meet for each.

Authority.

"Gaining the Omnipresent's grace,
The god-chief, Three-Worlds' Lord became.
So, Eka-pinga, fortune got,
And Kárta-vírya rose to be all-powerful king,
While King Janak attained salvation's highest bliss.
Th' Omnipresent 's bestower thus of every boon."

[=".....Sakala-phala-prodo hi Vish*nuh*"]. See *post*, Part III, end of Aph. 62.

[17] For an explanation of the all-transcendent nature of the Divine Form, *vide post*, Part III, Aph. 40, and *id.*, Aph. 59, end of note.

Authority.

Taitt. Up. Prasna or Prapá*th*aka VI, Anuváka 11, *v.* 11 ( = Jacob's "Mahánár, 11, 12"): thus describes the Lord's Form:—

["Níla-toyada-madhyasthá vidyul-lekheva bhásvará" = ]

"Like lightning's flash—o'erlapping a blue cloud,
Bright radiance here surrounds th' Lord's (Sky-hued) Form."

Thus has been described the Divine Form—

(*a*) which makes manifest the Essence and Attributes before described, and
(*b*) which is suitable to the nature of the Lord—
as the cause of all (jagat-kára*n*a-tayá),
as approachable by all (sarva-samásraya*n*íya-tayá), and
as the rewarder of all (sarva-phala-prada-tayá).

[18] Lakshmí, described in the Dramid*o*-panishad (X. x. 6) as the Lord's "Proper Consort,"—is the "Great Lady" of the universe, and also the Mediatrix, Reconciler, and Goal, of souls.

The other Goddesses resemble Lakshmí, in rank and function. *Vide* the following texts:—

(1) *S*ri-Purusha-S*u*kta (in the Taitt.-*A*ra*n*yaka), Anu. II, Panchásat iii, Mantra 1:—

"Hrís cha, Te, Lakshmís cha, Patnyau" |
"Thy Consort Lakshmí is, and Bh*u*mi too."

(2) *S*aiva-Purá*n*a,......:—

| | |
|---|---|
| "Vaikun*t*he tu Pare Loke, *S*rí-Saháyo Janárdana*h*, Ubhábyá*m* Bh*u*mi-Ní*lá*bhyá*m*, Sevita*h* Paramesvara*h*." | "Th' All-guiding—All-correcting—Lord, Dwelling in Lakshmí's company In th' Highest Heav'n—Vaikun*th*a called, Is, by Bh*u*mi and Ní*lá*, served." |

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Is kingly: thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.'—Milton's Sonnet *on his Blindness*.

[*All* lead, in blessedness that hath no bounds,
A God-communing life that never ends.—These lines occur along with others, *ante*, on the back of the title-page. See the reference, there given. Addis and Arnold's Cath. Dic., 5th edn., Art. "Cherubim," says: "With this word the Hebrew *cherub* may be connected, and the etymology may belong to some non-Semitic language."]

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## Examination of Each Important Clause in the foregoing Definition. First, How the Lord is the Opposite of Evil. [= Part III, Aph. 1, Cl. (1), p. 62.]

2. The Lord is said to be "the entire opposite of every kind of evil," because,—

(*a*) as light is to darkness, and

(*b*) as the Kerub or King of Birds is to the serpent,

He is the antithesis of mutation[19], and all other imperfections[20].

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[19] "Sixfold vicissitude. Nonego* hath; For, it (1) becomes evolved, (2) remains evolved. (3) Undergoes change, (4) swells, (5) wanes, and (6) disappears." = "(1) Jáyate, (2) asti, (3) pariṇamate, (4) vivardhate, (5) apakshíyate, (6) vinaśyati, iti shaḍ bháva-vikáráḥ."

[20] Under the head of "other imperfections", are comprehended the imperfections found in all the three classes of finite souls (enumerated *ante*, Part I, Aph. 40). For,—

(*a*) bound souls are imperfect, because ignorance and pain cling to them:

(*b*) freed souls are imperfect, because they are in the position of one who, having once been actually stained by mire, has since been washed by the grace of the Lord.

(*c*) eternal angels too are imperfect, because they too, quite as much as both the other classes of souls already mentioned, are of finite essence and (parasitically) dependent on the Lord.

Dependence, laudable as it is in subject beings, would, had it existed in the Sovereign of the universe, have seemed an imperfection in *Him*, as detracting from the absolute perfection of His prerogative.

Though, according to *v.* 22. Ch. vii, Bk. VI, of the Śrí-Vishṇu-Puráṇa, "the finite soul-essence" deserves the praise of being "self-manifest and flawless" (= "átmá jnána-mayo 'malaḥ") when compared with the Verity which is inferior to itself, *viz.*, the Non-ego or the Category of Non-intelligents, it nevertheless dwindles when compared with the Verity which is superior to itself, *viz.*, the Divine Essence, and which is described in the following texts of the aforesaid Puráṇa and other authorities, namely,—

(1) "The Highest Goal—All-pure—'Th' omnipresent' is called."
(= "Samasta-heya-rahitam Vishṇv-ákhyam Paramam Padam"); [Śrí Vishṇu-Puráṇa, I. 22. 53.]

(2) "Although characterised by knowledge and by bliss, The finite soul 's indeed the servant of the Lord." = "Jnánánanda-mayas tv átmá, Sesho hi Paramátmanaḥ." (Cited in Sage Vara-yogin's Com. on the Jnána-Sára, *v.* 16.):

(3) Śrí-Vishṇu. Puráṇa, I. ii. 1; &c.

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* *i.e.*, (*a*) Pure Matter or the Matter that is found in the Highest Heaven, and

(*b*) Mixed Matter or the Matter that is found in every region—below the Highest Heaven. *Vide ante*, Part II, Aph. 2, &c.

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Secondly, How the Lord is Infinite. [= Part III, Aph. 1, Cl. 1, p. 61.]

3. He is said to be Infinite[21], because,—

(a) He is Eternal (*i.e.*, Infinite in duration), and

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[21] The Lord's infinity is threefold. He is—

(a) eternal (or infinite in duration);

(b) omnipresent (or infinite in extension); and

(c) worthy of being designated "All" ["Visvam." "Sarva*h*" (as in *Gítá*, xi. 40), &c.], in consequence of His having all else as parasitic adjunct to His all-pervading—all-ruling Self, (*i.e.*, such adjunct as body is to soul.) whereas He Himself is not a parasitic adjunct to, or *limited* to the likeness of. anything else.

Hence the reasonableness of ever continuing our moral and intellectual culture, and of

(1) Shakspeare's homely saying: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy;" and

(2) our Sage Vedántácharya's maxim:—

| | | |
|---|---|---|
| "The rule of reaping as we sow, means not—<br>That God can't give us more bliss than we sought,<br>But that He won't withhold the bliss we've earned.<br>[Can't fifty pounds be, with one hundred, paid?]" | = | "Upásita-gu*n*áder yá,<br>Práptáv apy a-bahishkriyá,<br>Sá, 'Tatkratu-'naya-gráhyá,<br>Nákárántara-varjanam." ["*S*ate-panchásan-nyáyo 'py asti hi?"] |

Another consequence of the foregoing truth is, that we can never rest satisfied that we have exhaustively studied the science of Divinity. *Vide* the following characterisation of our Holy Bard Válmíki:—

| | |
|---|---|
| "Who—quaffing e'er Rám-Hist'ry's Nectar-Sea—ne'er rests content,<br>To that all-pure Saint—Varu*n*-sprung—my head 's in rev'rence bent." | "Ya*h* piban satata*m* Ráma-charitám*r*itaságaram,<br>A-t*r*iptas, tam Muni*m* vande.<br>Práchetasam a-kalmasham." |

The following text contains a characterisation of Saints in general:—

| | |
|---|---|
| "With tears of joy and hair erect, the Lord's<br>Saints, rapt, e'er meditate His Attributes.<br>Let *all see* these Saints and be edified." | "*A*hláda-*s*íta-netrámbu*h*, pu*l*akí-k*r*ita-gátra-ván.<br>Sadá Para-gu*n*ávish*t*o, drash-*t*avyas sarva-dehibhi*h*."<br>(*S*rí-Vish*n*u-Tattva, cited in the Great Com. on Drami*d*opanishad, III. v. 2.) |

[= "Blest is the man that doth meditate good things."—Ecclus.(xiv. 20). cited in Ogilvie's Imp. Dic., under "meditate".]

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(b) comprehends, pervades and inspires the totality of souls and bodies (—*i.e.*, is Infinite in extension and in the number and excellence of His Attributes).

(*Vide* Mu*nd*. Up. I. i. 6; Taitt. Yajur-Veda, *Ara*ṇyaka, Prasna or Prapá*th*aka III, Pa*m*chásat ii, Clause 1; Subálopanishad, Kha*nd*a VII, where occurs the text, "Whose body is the earth," &c.; and *S*v. Up., VI. 8, which says, "His equal or superior, there is none.")

An Objection, stated.

4. "If, instead of standing aloof from the totality of souls and bodies, the Lord pervades them all, would He not contract their imperfections?" one might ask.

Answer to the Objection.

5. Just as the finite soul, notwithstanding his dwelling within and controlling a grossly material body, does not himself contract the infancy, youth, and other vicissitudes to which such body is subject (*vide* Gítá, ii. 13, 22, &c.),

the Lord too, notwithstanding His being the Soul of all, and, as such, dwelling within and controlling the totality of souls and bodies, does not Himself contract any of their imperfections."[22] (*Vide* Drami*d*opanishad, III. iv. 10.)

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[22] The Objector might still continue thus: "Although infancy, youth, and other vicissitudes of the gross body do not touch the finite soul that dwells within and controls such body, does not the finite soul, by reason of his contact with such gross body, contract the vicissitudes of ignorance, misery, and the like? May not the like vicissitudes happen also to the Lord, by reason of His being the Soul of all, and, as such, having for His body, and being in contact with, the totality of souls and bodies?"

This further objection too, we answer, by saying: "No. None of the supposed vicissitudes can happen to the Lord. The reason why He is not subject to such vicissitudes as bound souls are liable to, is that the *cause* of penetrating and dwelling within bodies, is, in *His* case, different from *theirs*.

Such cause, in *their* case, is wrong action, whereas, in *His* case, it is grace or gracious condescension. *Vide* such texts as the following:—

(1) Mu*nd*. Up., III. i. 1; and *S*v. Up. iv. 6:
"The other (that is, God,) shines without eating wrong-acts' fruit."
[= "An-asnan anyo abhi-chákasíti."]

(2) Subálopanishad, VII:
"He is each being's Inner Soul, yet is above all fault."
[= "Esha Sarva-bhutántar-àtmá 'Pahata-pápmá."]

(3) Srí-Vishnu-Purá*n*a, I. ii. 1-2:
"I bow to the Omnipresent who conquers all......"
[= "Vish*n*ave Sarva-jish*n*ave— || namah*,*" &c.]

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3rdly, How the Lord's Essence is Wholly Self-manifest and Self-happy. [*Vide* Part III, Aph. 1, Cl. (1), p. 62.]

6. The Lord's Essence is said to be Wholly Self-manifest and Self-happy,—

because its manifestation itself is happiness, and such manifestation is uninterrupted, eternal, and independent of anything other than itself.

Corollary.

7. It follows, therefore, that no part of the Divine Essence ever lacks manifestation (pra-kása) or happiness (anukula-tva).

4thly, How the Benign Attributes—inhering in the Divine Essence, are characterised. [*Vide* Part III, Aph. 1, Cl. (2), p. 62.]

8. The Lord's Benign Attributes such as His Knowledge, Power, &c., are—

(1) eternal (nitya),[23]

(2) immeasurable (nis-síma),[24]

---

[23] *i.e.*, without beginning or end in time, being inseparable from the Eternal Essence, as says—the Chh. Up. VIII. iii. 1 = "Ta ime Satyá*h* Kámá*h*," and *id.*, VIII. iii. 2 = "Ete Satyá*h* Kámá*h*."

In these passages of the Chh. Up., "Kámá*h*" means "Amiable Attributes," according to the etymology—"Kámyanta iti Kámá*h* = Kalyá*n*a-Gu*n*á*h*"; and "Satyá*h*" means "Eternal."

Cp. the Drami*d*opanishad, I. ii. 10 = "*I*rila Va*n*-Pu*k*al:" Also the Taitt. Up. II. i. 1 =

"So 'snute Sarván Kámán saha Brahma*n*á Vipaschitá," *i.e.*,—
"The soul released, enjoys the All-wise Lord with all His Attributes."

[24] And this, even in each one of their particulars. *Vide* the Taitt. Up. *A*nanda-Vallí, II. 9, which closes an effort to measure the one particular Attribute called Bliss (*A*nanda), with the declaration: "He who understands the Bliss of the Lord which transcends (*i.e.*, as transcending) the limits of thought and speech, has nothing to fear." This declaration of the inadequacy of thought and speech to gauge completely the one particular Attribute called Bliss (*A*nanda), is typical, and hence is equally applicable to every other Divine Attribute.

Cp. Sage Yámunàchàrya's Hymn of Hymns (Stotra-Ratna), *v.* 19, which may be abbreviated—

thus: "Just as Thy Attributes, 'thout *number* are,
Each excellence is, from all *limits*, far."

or thus: "Just as these excellences are countless,
Each of them, ta'en e'en singly, 's measureless."

or

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(3) innumerable (nis-sankhya), [25]

---

or may be translated *in extenso*, thus:—

" E'er striving t' find the limit of Thy Qual'ties, one by one,
Veds' words. th' System's Viceroy—God's Navel-Lotus-born—reckon
As one; o'er *him*, imagine lords—each greater than the last
A hundredfold; yet, through all time, the striving stage. pass not!"

[= " Upary-upary Abja-bhuvo 'pi *pu*rushàn,
Prakalpya 'te ye *s*atam' ity anu-kramàt.
Giras, Tvad-ekaika-gu*n*àvadhípsayà,
Sadà-sthità*h*, nodyamato 'ti-serate!"]

Cp. too, the Drami*d*opanishad, I. i. 1 :—
" Whose Bliss e'er soars beyond compare, 'bove all that 's bright......"
[= " Uyarv a*r*a, uyar Nalam U*d*aiyavan Evan Avan......"]

[25] *Vide* the following (among other) texts:—

(1) As th' ocean's gems are countless, O my son, [= " Yathà ratnàni jaladher, a-sankyeyàni, put-tra-ka,]
The Inf'nite Great Soul's qual'ties, count outrun!" [=Tathà Gu*n*à hy Anantasya, a-sankhyeyà Mahàtmana*h*! "]—Màtsya-Puràna.

(2) The Bhìshma-Parvan of the *S*rì-Mahà-Bhàrata, speaks—
" Of th' Great Soul whose hands wield the Sacred Conch, Discus and Sword,—
Th' Omnipresent—All-conq'ring Lord—born as Vasu-dev's son;
Whose Attributes couldn't numbered be by all the worlds,
E'en if, for tens of thousands of years, they, joined, strive!"

(3) " Should one, e'en live as long as th' four-faced god,—
Endowed with crores of mouths and full-cleansed heart,—
He can't. O God of gods! tell a ten-thousandth part
Of thy qual'ties! I pray Thee, gracious stoop to me!"

(4) " His qual'ties all, 'tis plain, cannot be told
Even by all the Saintly Hosts combined;
The purity and other qualities
Of th' gross material sphere, He quite transcends." (Cp. Srì-Vish*n*u-Purà*n*a, VI. v. 79 and 85. See *post*, note 27.)

(5) The Drami*d*opanishad (III. iii. 3) speaks of " His countless—ancient and inherent—attributes."

(6) The eternity, immeasurability, and innumerability, of the Lord's Attributes, have all been set forth together, in the following verse (=*v*. 26) of Sage K*u*ra-nàtha's Hymn to Vanàdri-Nàtha or the Lord as manifest in Vanàdri or the Wooded Mount, about ten miles distant from Madura in the Madras Presidency:—

" A spark of any one of these Attributes is enough
To make its owner be by all the universe obeyed!
Such Attributes—divine—eternal—countless—measureless,
Shine in th' still lovelier Essence of the Wooded Mount's Fine-handed Lord! * [=* " Sundara-bàhu."]
To Him, resort I—as my Refuge Sole!"

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(4) independent of adventitious conditions (nir-upá-dhika),[26]

(5) flawless (nir-dosha),[27] and

(6) unequalled, *a fortiori*, unexcelled (samádhika-rahita).[28]

---

[26] That is to say, the Lord's Attributes are *natural* ("svàbhàvikí!" *Sv.* Up. VI. 8) to Him, and are, therefore, distinguished from the attributes of *all* finite souls (even those of the Eternal Angels of the Highest Heaven not excepted), which, for their very existence, are solely dependent on the Lord's will. *Vide* the Great Commentary entitled the *S*ruta-Prakàsikà, on *S*rí-Bhagavad-Ràmànuja's Bhàshya, under the word "Brahman" in Ch. I, Quarter i, Aph. 1, of the Vedànta-*su*tras, 1st Telugu-type edn., pp. 8-9.

| | | | |
|---|---|---|---|
| *Vide* also *Sv.* Up. VI. 8: | "Transcendent, varied, *natural,* are said to be, Indeed, His Wisdom, Pow'r, Strength, and *Activity* (= Sway'ng Energy.) | = | "Parà 'Sya *S*aktir vividhaiva sr*u*yate, Svàbhàvikí Jnàna-Bala-Kriyà cha." |

[27] *Vide* the following text of the Chh. Up. (VIII. i. 5., which is cited also, *post*, p. 79, note 32):—

| | | |
|---|---|---|
| (1) "Him, action does not bondage bring;<br>(2) Wane, death, grief, hunger, thirst, He hasn't;<br>*(3) Eternal Heav'n—with all delights—is His;<br>(4) His will is indefeasible; such is this Soul!" | = | (1) "Apahata-pàpmà,<br>(2) Vi-jaro, Vi-m*r*ityur, Vi-soko, Vi-jighatso, 'Pipàsas,<br>(3) Saty-a-Kàmas, [Cp. Chh. Up., VIII. iii. 1.]<br>(4) Satya-Sankalpa*h*." "Esha Atmà!" |

*Vide* further, *S*ri-Vish*nu*-Puràna, VI. v. *v.* 85, and *id.*, *v.* 79, the sense of which is given, *ante*, Part III, note 6, (*e*), pp. 63-64; which is cited with text (4), *ante*, Part III, p. 72, note 25; and which may be translated as follows:—

| | | |
|---|---|---|
| "By Bhagavàn is meant—He who, 'thout flaw,<br>Is all-wise, all supports, all rules, untired,<br>And, with pow'r wondrous, conquers *all*, *alone*." | = | "Jnána-sakti-balais-varya-vírya-tejà*m*sy a-seshata*h*, Bhagavach-chhabda-vàchyàni, vinà heyair gu*n*àdibhi*h*." |

The following is another translation of the last cited verse:—
"The term—Bhag'vàn or Ven'rable Lord, means—
Him who, all, e'er, at once, directly knows,
Props, guides, untired, o'erpow'rs, astonishes.
'Thout bounds, 'thout mixture of unlovely traits."

[28] The Lord's Attributes are thus distinguished from those of finite rationals, the attributes of every one of whom are *equalled* by the attributes

---

* In passages—setting forth the greatness of the Lord, the word "Kàma" (which, in the present instance, occurs in the expression "Satya-Kàma," and which, according to its etymology, is equivalent to "that which is 'kàmyate' or loved,") is used as a generic term, denoting whatever is a lovely appurtenance of the Lord, be it His Attribute, His Body, or His Realm.



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### Threefold Classification of the Lord's Attributes, according to the character of the souls in dealing with whom such Attributes are called into requisition.

9. Of the Attributes of the Lord (which may be divided into three classes),

---

of his peers or fellow rationals, and are *excelled* by the Attributes of the Lord. *Vide* such texts as the following :—

(1) *Sv.* Up. VI. 8 : " His equal or superior is not seen."

[His qual'ties, thus, aren't equalled or excelled.]

(2) Sage Bha*tt*ârya has thus summarised the whole of this part of our theme (viz., Part III., Aph. 8) :—

| | | |
|---|---|---|
| " O Rangam's Lord ! gems are by rays adorned ;<br>So Thou 'rt adorned by Six Prime Attributes— | = | " Tavânanta-Gu*n*asyâpi,<br>Sha*d* eva prathame Gu*nâh*." |

'Thout flaw, beginning, end, copy, or count—

Whence, Thou dost (1) know, (2) prop, (3-4) lead, untired, (5) o'erpow'r, (6) astonish, all ;

Whence, Pure Grace-streams, *ad infinitum*, ramifying flow."—Hymn to *S*rî-Ranga-Râja (or the Lord as manifest in *S*r*î*-Rangam in the Madras Presidency), Centum II, *v.* 27.

Cp. the ancient Greek saying which represented both Alexander and his picture, to be unique after their kind. The saying was as follows :— " There are two Alexanders, namely, Alexander the Invincible and Alexander the Inimitable."

Yet, Alexander himself is said to have owned that he was beaten by Achilles, because, whereas Achilles' glory came both from his inimitable exploits and from their inimitable record in the Iliad, his own glory came from his inimitable exploits alone.

As each thought recalls to mind its kindred thought, I may, in this place, cite the injunction of Manu on which we—Hindus (and the females among us more especially,) still continue to act. It requires all rational beings to conserve in the best manner, not their *virtues* only, but also such *evidence* of these virtues as is sufficient to convince and edify their brethren. Rational beings are thus enjoined to be ever ready to assign a *reason* for the hope that is in them. (Cp. 1 Pet. iii. 15.) Accordingly,

Cæsar said : " Cæsar's wife should be not merely innocent, but above all suspicion ;" and Gladstone said : " Our tenure of power in India depends on a first condition, namely, that we govern India for the benefit of the Indians ; and, on a second condition, namely, that we keep the Indians convinced that such is our intention."

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(I) the first class—consisting of

(1) [vátsalya or] caressing parental fondness (such, for instance, as the tender cow has for her newly eaned calf),

(2) [sau-*s*ílya or] condescension,

(3) [sau-labhya or] easy accessibility,

(4) [márdava or] softness,

(5) [àrjava, *i. e.*] openness or unreserve, &c.,—

are manifested towards souls who trust Him;

(II) the second-class—consisting of

(1) valour and (2) victory,—

are manifested towards souls who hate those that trust Him;[29]

(III) and the third-class—of which all the other Attributes aforesaid are the development, and which consist of

(1) omniscience, (2) omnipotence, &c., [*vide ante*, Part III, Aph. 1, Clause (3), note 6 (*e*), pp. 63-64]—

are manifested towards all kinds of souls.

---

God, therefore, never left Himself without a witness of Him. Consequently, our Scriptures and our Scripture-expounding Sage-line (Guru-paramparà), we hold to be eternal; and constantly pray that they and the Lord they reveal, may together be eternally realised by us—his rational, eternal subjects. The prayer is as follows:—

| | |
|---|---|
| "(1) Truth's Evidence, (2) Truth Evidenced,<br>(3) Meek Souls—studying Truth Evidenced,<br>May *all, together*, everywhere,<br>Each hindrance conq'ring—prosper e'er!' | "(1) Pramà*nam* cha (2) Prameya*m* cha<br>(3) Pramàtàras cha Sàttvikà*h*,<br>Jayantu, kshapitàrish*tam*,<br>saha, sarvatra, sarvadà!" |

The following is an alternative translation of the same verse:—

"O may (1) Truth's Evidence, (2) Truth Evidenced,
And (3) Meek Know'rs whose (4) ken grasps Truth Evidenced,
Together ever triumph everywhere,
Conq'ring each ill to which error is heir!"

(Opening of our *S*ruta-Prakàsikà or Great Commentary on *S*rí-Bhagavad-Ràmànuja's Bhàshya on the Vedànta-*s*utras. See also the concluding note, *post*, Part III.)

[29] "He that is not with me is against me," says Jesus. (Matt. xii. 30.) "Those who hate Mine, hate Me," is the substance of what our Lord *S*rí-

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## Certain Special Appropriations of Particular Attributes of the Lord.

10. (1) The Lord's Omniscience is the antidote to souls' nescience.[30]

(2) His Omnipotence is the antidote to souls' impotence.

(3) His Forgiveness is the antidote to souls' consciousness of their sinfulness.

(4) His Mercy is employed in the relief of souls who are aggrieved.

(5) His Parental Fondness is employed in raising souls who are conscious of their imperfections [—namely, (*a*) avidyà or ignorance, (*b*) karma or enslaving action, (*c*) vàsanà or unconscious tendency to pursue worthless objects, (*d*) ruchi or conscious

---

Krish*n*a says, in defining His foes. *Vide* the *S*rí-Mahà-Bhàrata, Udyoga-Parvan, Ch. 90, *v*. $31\frac{1}{2}$-$32\frac{1}{2}$, which may be translated as follows :—

| | | |
|---|---|---|
| " We should not be the guests or hosts<br>Of him who, us, hate bears.<br>The Pà*n*davas, thou hat'st. O King!<br>Aren't they my vital airs?" | = | " Dvishad-anna*m* na bhoktavya*m*.<br>Dvishanta*m* naiva bhojayet.<br>Pà*n*davàn dvishase, Ràjan!<br>Mama prà*n*à (*h*) hi, Pà*n*davà*h*?" |

[30] " Where am I—wholly foolish soul!
Soul-healing ken, how far 'bove me!
O King of Kings! O Lord of Bliss!
Do Thou command what 's good for me!"
=
" Kvàham atyanta-durbddhi*h*!
Kva chàtma-hita-víksha*n*am!
Yad-dhitam mama, Devesa!
Tad àjnàpaya, Mà-dhava!"

—Sage *S*aunaka's Jitantàhvaya-Stotra. *v*. 18: and Itihàsa-Samuchchaya, Ch. 32, Sage Pu*n*daríka's Prayer.

" Holding Thy feet, I pray Thee, Lord!—
Grant us but that boon which, of Thy
Own motion, Thou think 'st best for souls
(—For we know not what we should ask)!"
=
" Ya*m* Tva*m* hita-tama*m*, Nàtha!
Jívebhyo manyase Svayam.
Yàche, Tvat-pàdam àlambya.
Vara*m* disa, tam eva na*h*."

Cp. Kaushítaki-Up. III. 1;

and the following lines of Milton :—

" ... ... .... ....what in me is dark,
Illumine; what is low, raise and support :" &c.—Par. Lost. I. lines 22-23.

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relish of such pursuit, and (*e*) prak*r*iti-*s*ambandha or gross embodiment,—these being a series of conditions or states, in which each succeeding one is induced by what immediately precedes it; through the whole of which, bound souls have been rotating in countless transmigrations; and from which the Lord's sovereign grace (nirankus*e*svaradayà), in the fulness of time, will release all such souls, by conferring on them the perfect bliss of eternal salvation].

(6) His Condescension makes Him stoop to souls who feel themselves unworthy of Him. [Cp. the closing couplet of Milton's *Comus* :—

"Or if virtue feeble were,
Heaven itself would stoop to her."]

(7) His Openness, Unreserve or Frankness, teaches and solaces souls who confess the mutual non-conformity of their own thought, word and deed.

<table><tr><td>[Vide the saying :—" Thought,<br>word and deed, in bad souls,<br>are in discord all ;<br>In great souls, ever harmonize<br>they—one and all."*</td><td>=</td><td>" Manasy anyad, vachasy anyat,<br>karmany anyad durátmanám.<br>Manasy ekam, vachasy ekam,<br>karmany ekam Mahátmanàm."]</td></tr></table>

* Cp. the following description of how our Lord behaved, when, according to His own saying, "*A*tmànam mànusham manye" (*vide* Ràmàya*n*a. VI. cxx. 11), He became incarnate as our model man :—

<table><tr><td>"Ràma doth gain all worlds, by straight-adjusting truth :<br>The poor, by bounty gains ; elders, by service meek ;<br>And foes, by fair fight—unstained by ungallant freak."<br>—Ràmàyana, II. xii. 29.</td><td>=</td><td>" Satyena lokàn jayati :—<br>Dínàn dànena, Ràghavah ;<br>Gurun susrushayà, viro,<br>Dhanushà yudhi-satravàn."</td></tr></table>

By "straight-adjusting truth (satya)," is here meant that noble truthfulness of disposition, which, in every variety of situation, ensures a soul's ever cheerfully making a fitting—straight-forward—adjustment of himself, without any evasion, to the requirements of his God-given environment

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(8) His Constant Well-wishing is impressed on souls who feel themselves to be constant ill-wishers and foes, unto themselves.

(9) His Softness (or inability to bear separation from souls that trust Him alone,) is shown towards them that, trusting Him alone, dread separation from Him.

[Cp. the speeches of our Lord *S*rí-Ráma and our Lady Sítá, during their mutual separation. Rámáya*n*a, V. lxvi. 10-11; and *id.*, V. xxxviii. 68; cited, *post*, note 37.]

(10) His Easy Accessibility is shown by His appearing to souls who long to see Him.

["Worshipped with love, He stands before the eye"= "Ka*nn*u*ll*é nirku*m*, ká*th*anmaiyál to*l*il."—Drami*d*opanishad, I. x. 2. "*What pain* 's there in *thinking* of Him? (*A*yásas smara*n*e ko 'Sya?) And thought of, He, straight, blessing brings! (Sm*r*ito yachchhati *s*obhanam.)"—*S*rí-Vish*n*u-Purá*n*a, I. xvii. 78. Cp. the expression—"chetasà sevye," &c., in *v*. 28 of our Mukunda-Málá and my Eng. Trans. of it.]

(11) In this wise, may be understood the appropriation of all His Attributes.

How the Lord, being thus All-good, deals with souls who trust Him.

[Thus is the Lord all-good. Some of the blessings thence resulting to souls, may be thus set forth :—]

---

How striking is the contrast of this magnanimity with the folly which is exposed in the following sayings!—

(1) "Fools long for virtue's *fruit*, but *virtue* loathe;
Sin's *fruit* they'd 'scape, but e'er bring on *sin's growth*!"
[="Dharmasya phalam ichchhanti.
dharma*m* nechchhanti, mànavà*h*;
Phalam pàpasya nechchhanti, pàpam evàcharanti te!"]

(2) "Bad workmen ever quarrel with their tools;
Souls thoughtful, worship all their working tools" [*i. e.*, perform *A*yudha-pu*j*à"].

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11. (1) [Being Dína-dayàlu,] He is moved to mercy when souls are grieved.

(2) [Sarva-bhuta-Suhrid or] All Beings' Friend, and bent on doing good to all of them, He ever is, both when they are aware of it and when they are not.

(3) [He is Asrita-paratantra, and so,] instead of existing for the benefit of Himself alone, or for the benefit of others and Himself also, He, like moonlight, the south breeze, perfumes, cool water, &c., exists for others only, *i.e.*, solely for those who love and trust Him.

(4) [He is Sama, and so,] without being a respecter of persons, He graciously receives all souls that seek Him as their refuge, however lowly they may be in point of birth, knowledge, or achievement. (*Vide* Gítá, IX. 29: "Samo 'Ham sarva-bhuteshu," &c.)

(5) [As Asaranya-Saranya,] He ever stands the Saviour and Guardian of souls, convincing them that they cannot be saved by themselves or by any being or beings other than Himself. (*Vide* Dramidopanishad, VII. ii. 7. Cp. John, iii. 27; viii. 28; ix; 33; and I Cor. iv. 4; &c.)

(6) [As Satya-Kàma or Lord of the Eternal Heaven[32] and Superlative Lover of Godly Souls,] He deigns even to work wonders in order to meet His refugees' wishes, as for instance, in the case of Sàndîpani and the Vaidika.

(7) [As Satya-sankalpa or Lord of Indefeasible Will,] He establishes for His refugees' sake, as in the case of Dhruva (or the Regent of the Pole-Star), stations which did not exist before.

---

[31] "Su-hridam sarva-bhutànàm / Jnàtvà Màm sàntim richchhati." = "Know'ng Me to be the Friend of all, / The soul attains the bliss of peace."

[32] Chh. Up. VIII. i. 5. For a translation of this text, see *ante*, Part III, note 27 under Aph. 8, Clause (5), p. 73.

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(8) [Being Paramodára or All-bountiful,] He bestows His all upon His refugees, and this in such a way that He does not feel He has conferred on them any boon at all, but sees that they freely appropriate every thing as if it were their own and do not in the least feel that they are in any degree burdened with a painful sense of obligation such as necessitates a desire in them to make any kind of return to Him.[33] (Here may be remembered also the saying, "Nara*h* pratyupakàràrthí, vipattim abhikà*m*kshati, *i.e.*,—

"Who obligation would return,
He'd see things take an untoward turn!"—
Ràmàyà*na* ?)

(9) [Being K*r*itin,] He counts every gàin He secures to His refugees, as a gain secured to Himself.[34]

10) [As K*r*ita-jna or Appreciator of good work,] He never thinks of any of the immense services He Himself has done to His refugees, but ever dwells on what little good they at any time have done. [*Vide* the following text (Ràmàya*n*a, II. i. 11) :—

"A *single* favour—somehow done
To Him, He feels with grateful zest;
A *hundred* times offended 'gainst,
He minds it not, be'ng self-possessed."

(= "Katha*m* chid upa-kàre*n*a kritenaikena tushyati;
Na smaraty apa-kàrà*n*à*m* satam apy àtma-vat-tayà!").]

---

[33] Gità, VII. 18. "The well-enlightened sage, I, as My very soul, esteem [—*i.e.*, I feel as if I were a mere adjunct, inseparable from, parasitical to, and absolutely disposable by, him, and so, bore to him the same relation that the body bears to the soul]." Cp. Sage K*u*ra-nàtha's Hymn to Varada-Ràja (or the Boon-giving Lord as manifest in Kànchí or Conjeevaram), *v.* 63: "Parijana-Paribarha*h*," &c.) Cp. also the poet Goldsmith's line,—

"Creation's heir, the *world*, the *world*, is mine!"

[34] *Vide* the following text (Ràmàya*n*a, I. i. 85):—

"Having, in Lankà, made
Vibhísha*n*—King of th' Ràkshasas,
Ràma, then, felt at ease
And glad, as having gained his end!"

= "Abhishichya cha Lankáyá*m*
Rákshasendra*m* Vibhìsha*n*um,
K*r*ita-k*r*ityas tadá Rámo,
Vi-jvara*h* pra-mumoda ha!"

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(11) [As "Madhu-ra," "Sarva-rasa,"[35] or "All-sweet"], He so superlatively delights His refugees at all times, as to make them at once and for ever forget all sensual enjoyments to which, till becoming acquainted with Him, they had, from time without beginning, been addicted. [Cp. the following verse:—

"How can *he* aught else mind, whose soul 's
Absorbed in *Thy* nectareous feet?
Where honey-laden lotus blooms,
Would bees *look* at a worthless thorn?"
(= "Tavám*r*ita-syandini páda-pankaje,
nive*s*itátmà, katham anyad ichchhati?
Sthite 'ravinde, makaranda-nirbhare,
madhu-vrato nekshuraka*m* hi víkshate?"—
Sage Yámunácharya's Hymn of Hymns, *v.* 27.)]

(12) [As Chatura or the Dexterous,] behaving like a householder who shuts his eyes to the faults of his wife, children, and other dear ones, He reckons not His refugees' faults.[36] [The following is the complementary saying, which warns inferiors against quarrelling with their superiors. (It is adapted here, from a substantially similar remark of Matthew Arnold):—

"Don't quarrel with the doctors, lest
You quarrel with their doctrine blest."

Cp. too the following Dràvi*d*a proverb:—

"Ku*rr*am ka*n*dàl, *surr*am illai," *i.e.*,
"Where *fault* is found, *there*, *kinship* breaks."]

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[35] Sage Yámunácharya's Hymn of Hymns, *v.* 18; and Chh Up. III. xiv. 2.

[36] Cp. the following extract from my—
"Memorial Lines Addressed To An Old Friend.
* * *
"Girls who, through life, the foresaid sacred truths regard.
Their Lords, by practice of the following saws, reward:—
I. 'Be to her faults a little blind.
Be to her virtues very kind;
Let all her ways be unconfined.
And clap your padlock on her mind.' (Matthew Prior.—
'Padlock.')



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(13) [As Sthira or the Firm,] He stands by His refugees and protects them, resisting even His Beloved Consort—the Great Goddess of the universe, and all souls' Loving Mother and Mediatrix—when [in order to put His firmness to the test,] She Herself, turning accuser against them, points out their faults. (*Vide* Saint Bhat*t*a-nátha's Drávi*d*a Hymn, IV. ix. 2.)

(14) [As Parama-Pra*n*ayin or Superlatively Loving Bridegroom unto all souls who love Him,] He, like a lover who is enamoured of the very sweat of his beloved, is enamoured of the very imperfections of His refugees, such as their gross embodiment, &c. [detailed, *ante*, Part III, Aph. 10 (5), p. 76. Cp. the expressions: "In our weakness lies our strength;" "With unresisting women or children, heroes do not fight, but rather suffer

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II. 'In many a mode indeed, 'tis possible to bind.
But, binding with love's chords, is of peculiar kind.
Six-footed bees, though they have pow'r e'en wood to bore,
When lotus-petals bind, stand still and stir no more!" (A Sanskrit Saying.)*

III. 'That same speech which doth, when by others used, provoke,
80......... Lo! when it comes from lips beloved, is welcome joke!
What, when from other fuel sprung, is loathed as smoke,
When sandal-born, 's incense; *all* great its grateful yoke! (*Id.*)*

IV. *There*, homes or states or congregations are e'er governed best,
Where, with pow'r-greed and freedom-greed, lords and thralls haven't aggressed. [Marcus Aurelius. Cp. Shakespeare's expression:—'And rather father thee than master thee;" and Gladstone's testimony (in the Nineteenth Century for April, 1880, p. 720.) as to the superior realisation in India, of this ideal, with respect to the Lord's dealings towards us.]"

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* The original text of these sayings is cited in the Appendix to my translation of Travancore's sainted king—Kula-sekkara's Mukunda-Málá or Hymn to *S*rí-Krish*n*a, and are as follows:—

[P. 25]. Bandhanány api bah*u*ni hi santi?
Prema-rajju-k*r*ita-bandhanam anyat!
Dáru-bheda-nipu*n*o 'pi shad-anghrir,
Nischalo bhavati pankaja-bandhát!

[P. 21]. Anya-mukhe dur-vádo
ya*h*, priya-vadane sa eva parihása*h*;
Itarendhana-janmá yo
dh*u*mas, so 'garu-bhavo dh*u*pa*h*!

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themselves to be conquered by them (Rámáyana, V. xxxiii. 35)* ; "the cries of children constitute their strength" (= "Bàlànàm rodanam balam);"

| | | |
|---|---|---|
| "Protectable ever by *Thee*<br>Are we—whose sole treasure *Thou* art ;<br>As the child in the mother's womb,<br>By her alone protected is." | = | "Rakshitavyás Tvayà sasvad, Garbha-bhutàs Tapo-dhanàh."—Ràmàyana,— ; &c.] |

(15) [As *Rija*, *i.e.*, the Open or the Frank,] He cures the non-straightness of His refugees, by the striking straightforwardness of His thought, word, and deed. [Cp. the following extract from the Benedictory Epistle of His Holiness Srí-Yadugiri-Yatiràja-Sampatkumàra-Rámànuja-Svàmi, Yatiraja-Matha, Yàdavàdri (near Mysore) to Her Highness the Mahàràni-Regent of Mysore, in connection with the marriage, on the 19th February 1897, of the Blest First Princess of Mysore and Srimán Kánta-ràja Arasu (and alluding to Rámáyana, II. xii. 29, cited, *ante*, p. 77, note) :—

| | | |
|---|---|---|
| "Like Ràma, Kànt'ràj ! win all worlds, by straight-adjusting truth :†<br>The poor, by bounty gain ; elders, by service meek :<br>And foes, by fair fight,—unstained by ungallant freak." | = | "Satyena lokán jayatàd : Dínàn dànena, Kànta-ràt ; Gurun, susrushayà ; satrun, Ràma-vad, dharma-yuddha-tah."] |

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* "Na hi stríshu, Mahàtmànah, kva chit kurvanti dàrunam ?"

† *I.e.*, that noble truthfulness of disposition, which, in every variety of situation, ensures a soul's ever cheerfully making a fitting—straightforward—adjustment of himself, without any evasion, to the requirements of his God-given environment. How striking is the contrast of this magnanimity, with the folly exposed in the following sayings :—

| | | |
|---|---|---|
| (1) "Fools long for virtue's fruit, but virtue loathe ;<br>Sin's fruit they'd 'scape, but sin they do not loathe !" | = | "Dharmasya phalam ichchhanti, dharmam nechchhanti, mánaváh ;"<br>Phalam pápasya nechchhanti, pápam evácharanti te." |

(2) "Bad workmen ever quarrel with their tools ;
Souls thoughtful, worship all their working tools (*i.e.*, make what is known in India as "Ayudha-pujá ").

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(16) [As Mridu or the Soft,] He is, when separated from loving souls beloved, so aggrieved as to make their grief dwindle before His, as much as a cow's foot-step dwindles before the Ocean's expanse[37].

(17) [As Su-síla, *i.e.*, the Affable or Condescending Lord,] He deigns to stoop to His refugees.[38]

(18) [As Su-labha, *i.e.*, the Easily-reached, Easily-managed, or Familiar,] He deigns to be even bound and beaten by souls that love Him.[39] *Vide* the account of Yasoda (in the character of mother) binding Him during His Incarnation as *Srí-Krishna*.]

(19) [Being Bhakta-vatsala or Fond of devotees,] He, leaving even the Great Goddess of the universe, and the Eternal Angels of the Highest Heaven, rushes to welcome and embrace the newly-converted soul, just as the cow, in her eagerness to protect her newly-eaned calf, resists, with butting horns and stamping hoofs, the approach, even of her beloved previous calf and of those who bring her delicious grass to eat.

[Thus have been set forth in some detail, the Amiable Attributes of the Lord, which were generally mentioned *ante*, Part III, Aph. 1 (2), p. 62.

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[37] Whereas our Lady cries—
"Beyond a month I shall not live," (Rámáyana, V. xxxviii. 68; referred to, *ante*, Part III., Aph. 10 (9), p. 78.)
Lord Ráma's lamentation 's thus :—
"'Thout her, I cannot live a trice." (*Id.* V. lxvi. 10-11; referred to, *ante*, Part III. Aph. 10 (9), p. 78.)

[38] "Or if virtue feeble were,
Heaven itself would stoop to her." (Closing couplet of Milton's Comus.')

[39] Dramidopanishad, I iii. 1, and Saint Para-kála's Hymn No. 5, Couplet 36.

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Fifthly, How may be expanded the Theme—that the Lord is the Evolver, Preserver, and Dissolver of the universe. [*Vide ante*, Part III, Aph. 1(3), p. 63.]

12. The Lord—the superlative excellence of whose Essence and Attributes has been hereinfore described (p. 68, *seq.*)—is alone the cause of the whole universe[40] (—in its *comprehension* as well as

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[40] *Vide* the following authorities:—

(1) Chh. Up. (of the Sáma-Veda,) VI. ii. 1: (Sad eva, somyedam agra ásíd ekam evádvitíyam." = )

"O good soul! this (universe which consists of bodies and souls and the Lord pervading each and all, and which is now of manifold development with distinct names and forms,) was, before (its evolution), but one (quite indistinctly whole and) secondlessly efficient Ever-Selfexistent Being (of superlatively excellent Essence, Attributes, and Contents, but without distinction of names and forms). [The Upanishad-expression here, is analogous to that of a potmaker who, in the afternoon, spreads out all the pots he made in the forenoon, and, in view to making a new-comer understand the fact that clay alone is the material of all these pots, points to the totality of the pots and says: "(All) this was, before, but one (undivided) mass of clay."]

(2) Bri. Up. (of the *S*ukla-Yajur-Veda,) {III. iv. 11 per our reckoning / I. iv. 11 per Jacob's Conc.}: Brahma vá idam agra ásíd ekam eva," &c.

(3) Ait. Up. (of the *R*ig-Veda,) I. i. 1: "*A*tmá vá idam ekam evágra ásít," &c.

(4) Mahopanishad, I: "Eko ha vai Náráya*n*a ásít," &c.

All these four authorities agree in formulating, in almost the same words, that the threefold contents of the universe as it exists *after* its evolution, with the distinction of manifold names and forms, are identical with the threefold contents of the universe as it existed *before* its evolution, when there was no distinction of names and forms, and it was, consequently, one undifferentiated whole.

The main difference in the phraseology adopted by the four several authorities above-cited, consists in the fact that, in order to convey an idea of the Undifferentiated First Cause in which this Differentiated Universe was potential, four several designations are used, with a gradual ascent of connotation.

Designation No. 1, is Sat or Ever-Selfexistent Benign Being. (*Vide* Gítá, xvii. 26).

Designation No. 2, is Brahma or (according to the etymology—"b*r*ihati, b*r*i*m*hayati iti Brahma",) the Ever-great Being who ever renders all else great (Cp. Gítá, xiv. 2, &c.), and is otherwise-called Satya, Akshara, Purusha, and Purushottama. Thus is conveyed the idea that the First Cause is the Ever-Selfexistent Immutable Being, who is Supreme among intelligents.

*Vide* Mu*nd*.-Up, I. ii. 13; Ka*th*a-Up,, V. 13; *S*v.-Up., VI. 13; Gítá, XV. 16-19; &c.

Designation No. 3 is *A*tmá or the Soul of all, *i.e.*, *that* Intelligent Being who, pervading all, controls all. *Vide* the Vedic definition of "Sarvátmá": "Anta*h* pravish*t*as *S*ástá janánám Sarvátmá (Taitt. *A*ra*n*yaka, III, xxi. 1),

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in its *minuteness* ; in its *general outline* as well as in its *particular detail*).

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and Manu's corresponding expression (XII. 122) : "Prasásitáram sarveshám, Aníyámsam aníyasám" [cited and commented on in our Vedártha-sangraha, our own (Telugu-type) Edn., pp. 188-9].*

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* Cp. the following extract from the *Madras Times,* dated Aug. 9, 1897, p. 6, col. 1 :—

"THE NEW SAYINGS OF CHRIST.

We had an article on this subject in our last issue (dated Saturday, August 7, p. 5, col. 3, from the pen of the Rev. F. W. Kellett). Further particulars show that the new 'Sayings of Christ' are all on one papyrus. For reasons connected mainly with the evidence of the handwriting, the two scholars have decided that the date of the papyrus is somewhere between 150 and 300 A. D. The papyrus in question, which is only six inches long and less than four inches wide, is reproduced in facsimile in a little book giving the text of the Logia and an account of the discovery of the papyrus, published for the Egyptian Exploration Fund by Mr. Henry Frowde...... The fifth of the Logia is not complete, but exceedingly interesting and likely to attract great attention. It deals with the omnipresence of Christ, and going beyond the promise, 'I am with you always, even unto the end of the world,' speaks of His presence in inanimate nature. He is to be sought not only in the rocks but 'Cleave the wood and there am I' [as illustrated in the Prahláda-Charita and other Scriptures of the Hindus]."

The following are some of the remarks of the Rev. F. W. Kellett on this subject, published in the *Madras Times,* of Saturday, August 7, 1897, p. 6, col. 1 :—

"Of the eight sayings upon the two pages of the leaf, one is illegible. Five are in substance the same as sayings recorded in the canonical Gospels, though with variations in language which will raise, and perhaps help to settle, not a few questions. But two are unlike anything in the recorded sayings of the Great Teacher, and it is on these that discussion will mainly turn. They are prefaced with the words *Jesus saith,* and they may be translated as follows :—

(1) Except ye fast to [or "from"] the world ye shall in no wise find the Kingdom of God, and, except ye make the Sabbath a (real) Sabbath ye shall not see the Father.

(2) Raise the stone [as devout worshippers do, or even, strike the stone as the demon or atheist Hiranya-Kasipu is reported to have done,] and thou shalt find me, cleave the wood and there am I."

As to the second of the last-cited sayings, the Rev. F. W. Kellett adds :—

"But here in India at least we shall see that it can only refer to the immanence of the Lord in all nature."

"Are these sayings correctly attributed to Jesus? That is the question which must rise to the minds of all who read them. That they are not found in the canonical Gospels is no argument against their authenticity, for the Gospels do not profess to give more than a selection of His words and indeed expressly allude to other collections. Other sayings attributed to Christ [and] not found in the Gospels are recognised by scholars as probably authentic. The age of the papyrus is in their favour, for on paleographic grounds it is attributed to approximately the year A.D. 200. But

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## The Atomists' Hypothesis— that the universe is evolved from Atoms, and not from the Lord.

Designation No. 4 is Náráyana or the Eternal Lord of Bliss,—in whom all the náráh or eternal hosts of psychical and material entities ever live, move and have their being, and who, consequently is designated their Ayana or Sustainer, Mover and Final Goal (according to the threefold etymology of the word Ayana).

Thus has been abridged the theme of Chapter I of the Vedánta-sutras, which, in their four Chapters, successively demonstrate the four grand propositions,—

(1) that the Lord is sufficiently defined by Revelation;

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But the question will probably be argued mainly on internal evidence, and from this point of view much will depend on the critic's character. Already we notice that the Sabbatarian question is entering into the discussion of the authenticity of the first saying......The stress laid upon fasting in this saying [as is done in the Hindu Scriptures on "tapas" generally, and the fortnightly "ekádasí-vrata" more particularly], also may create differences of opinion as to its being from the mouth of Jesus [though all admit Jesus to have declared—"I am not come to destroy the law but to fulfil (it)"]. In our Gospels no parallel can be found to this saying, but if we had the context perhaps all difficulty would vanish. Similarly with the second of the new *logia*. It is quite unlike anything that Jesus in the Gospels is recorded to have said. But it is quite in harmony with Christian doctrine as expounded in St. John's passages about The Word and Paul's epistles to the Asiatic churches. [For, whoever can believe (according to John i. 14) that God, who, in one of His functions, is designated "The Word," "was made flesh," can believe also, that God, by way of more especial immanence in certain instances, "was made wood or stone", so as to warrant the following formula of the Hindus, to which, almost *verbatim*, the German Novalis—the admiration of Carlyle—has subscribed:—

"Who sees no God in wood and stone,
He sees no God in flesh and bone;
Who sees his God in flesh and bone,
He sees his God in wood and stone":

And Rev. E. L. Rexford, D.D., of Boston, observes accordingly: "And assuredly the Great Spirit who works through all forms and who makes all things his ministers, can make the rudest image a medium through which He will approach His child."—Rev. Dr. J. H. Barrows' Hist. of the World's Parliament of Religions, Chicago, vol. 1, p. 520.]

It cannot be denied, however, that it expresses a thought more familiar to the Christians of the second century than to those of the first.

If these sayings be not authentic, we may suppose the papyrus to be a fragment of a collection of the sayings of Christ made and 'doctored' by an heretical sect of the second century which added to the orthodox faith a tincture of Asceticism and Pantheism drawn from the East. The alternative will probably for some time divide the world of scholars." In a similar strain, Cardinal H. Newman admitted that the doctrine of the Incarnation is Indian. Impartial critics will therefore discern that Christian orthodoxy as well as Christian heterodoxy, formed or at least improved itself, by importing the religious and philosophical wisdom of "the East"—which, in the last resort, means "India."

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13. Some have held that the universe is evolved from Atoms.[41]

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(2) that the teaching of Revelation cannot be gainsaid by any kinds of opponents (ten of these kinds being cited and refuted by way of sample);

(3) that the Lord is Himself the sole *means* whereby souls realize their highest aspiration; and

(4) that the Lord is Himself the *goal* of enlightened souls' highest aspiration.

The following is an ampler summary of the theme of Chapter I of the Vedánta-*s*utras (all the four Chapters of which were briefly outlined above):—

The opening Aphorism, namely, "Then, therefore, should be acquired the desire to study God," proves that it is *desirable* for souls to know the Lord.

The next Aphorism defines the Lord thus required to be known, as the Being "who is the Cause of the evolution, sustentation, and involution of this (universe of bodies and souls)."

The remaining Aphorisms of the Chapter prove that, according to the collected sense of all the Vedántic texts, the foregoing definition of the Lord as being the Universal Cause, is quite proper, and is not objectionable—

(1) either on the score of its inapplicability to Him,

(2) or on the score of its ambiguity as being applicable to Him and also to some other being or beings.

[41] The Atomists include the Buddhists, the Jains, the Vaiseshikas or followers of Ka*n*áda, the Naiyáyikas or followers of Aksha-páda or Gautama, the *S*aiva sect called the Pásupatas, and also certain other sects. Of these—

(1) the Buddhists and Jains agree in holding that the atoms are the sole cause of the universe (—though, in describing these atoms, the former say that they are of four kinds, namely, solid, liquid, luminous, and gaseous, while the latter affirm them to be homogeneous);

(2) the others hold that atoms are the *material* cause of the universe, while the Lord (whose existence they take to be proved by the design-argument alone,) is the efficient cause.

Among the Ancient Greeks, "Epicurus (340-268 B.C.) revived the atomical system, which Leucippus had invented...he reduced the divine nature to a state of perfect inaction,...and did not acknowledge it to be the cause of the universe." "Admiring, as he did, the doctrine of Democritus (who is said to have lived 109 years, from the year 460 to the year 351 B.C., and to have "applied himself to Leucippus, and learned from him the system of atoms and a vacuum," and "penetrated even to India and Æthiopia, to confer with the gymnosophists"), he professed himself at first a Democritian, but afterwards, when he had made alterations in the system of that philosopher, his followers were called, from him, Epicureans."—Bio. Dic. in 12 vols. published in London in 1784 by W. Strahan, &c., where reference is made to the remarks of "the excellent Gassendi in his seventh book 'De vita and moribus Epicuri."

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## The said Hypothesis, refuted (conformably to Ch. II of the Vedànta-*sutras*[42]).

14. This hypothesis is untenable, as the existence of atoms (or indivisible portions of matter,) is not established by evidence (of any of the three possible kinds, namely, sensation, inference, and Revelation), and is besides contrary to the teaching of Revelation (that the Lord alone is at once the material and efficient cause of the universe, as proved in Vedànta-*sutras* I. i. 2; I. i. 5; I. iv. 23; &c.)

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[42] As to the contents of which *Sutras*, see *ante*, Part III, end of the last note but one (*i.e.*, note 40). Of these *Sutras*, *Sutras* 10-16, in the Second Páda of the Second Adhyáya or Chapter, state and refute the Atomic Hypothesis.

Cp. the following passage of Herbert Spencer (which contains an *a priori* speculation, adverse to the Atomic Hypothesis):—"to assert that matter is not infinitely divisible, is to assert that it is reducible to parts which no conceivable power can divide;...each of such ultimate parts, did they exist, must have an under and an upper surface, a right and a left side, like any larger fragment. Now it is impossible to imagine its sides so near that no plane of section can be conceived between them; and however great be the assumed force of cohesion, it is impossible to shut out the idea of a greater force capable of overcoming it."—*First Principles*, 4th edition, 1880, pp. 50-51.

The following passage of Tyndall reports experimental results:—"These particles, as already stated, must have been less than $\frac{1}{100,000}$ th of an inch in diameter. And now I want you to consider the following question: Here are particles which [at an incalculably rapid rate,] have been growing continually for fifteen minutes, and at the end of that time are demonstrably smaller than those which defied the microscope of Mr. Huxley—*What must have been the size of these particles at the beginning of their growth?* What notion can you form of the magnitude of such particles? The distances of stellar space give us simply a bewildering sense of vastness, without leaving any distinct impression on the mind; and the magnitudes with which we have here to do, bewilder us equally in the opposite direction. We are dealing with infinitesimals, compared with which the test objects of the microscope are literally immense."—Fragments of Science, 5th edition, 1876 (London: Longmans), pp. 443-4. [Cp. our Vedántic text—"Anor Aníyán, mahato Mahíyán. Atmá, guháyám nihito 'sya jantoh".—Katha-Up., 2. 20; Sv. Up., 3. 20; and Mahánár. 8. 3. per Jacob's Conc. This text may be translated as follows:—

"Less than the least and greater than the greatest, the World's Soul
Dwells in the heart of every creature in the cosmic whole."]

As to the "infinitesimals" referred to in the above-cited passage of Tyndall, *vide* the following description of them:—"An infinitesimal is an infinitely small quantity, or one which is so small as to be incomparable with any finite quantity whatever, or it is less than any assignable quantity. Of two infinitely small quantities, one may be infinitely smaller than the other. A succession of infinitely small quantities, each of which is infinitely smaller



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Statement of the Sàhkhya or Kàpila Hypothesis.

15. The (Sànkhyas or) Kàpilas (*i. e.*, the followers of Kapila,) held that primordial matter is the (independent) cause of the universe.[43]

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than the preceding, is said to be a series of infinitesimals of different orders."—Ogilvie's Imp. Dic., 1871. *Vide* also the following definition: "in a continuum (or continued quantity) there are no actual determinate parts before division (as there are in a discrete quantity,) but they are potentially infinite." (*Id.*, under "discrete.") It follows, therefore, that neither reason *a priori*, nor reason *a posteriori*, warrants the ascription of an impassable limit of magnitude to the matter of the universe, either on the side of its vastness as a whole, or on the side of the minuteness of its parts, which parts may be conceived to consist (*vide* the definition above-cited from Ogilvie's Dic.) "of a succession of infinitely small quantities, each of which is infinitely smaller than the preceding." The Atomic Hypothesis is, consequently, as untenable, as the hypothesis of one who should ascribe to the matter of the universe, an impassable maximum of magnitude. We may, therefore, (with Locke?) rightly conclude that the idea of an "*individual*" or that which cannot be divided, cannot possibly be arrived at, by the consideration of the properties of matter, but is the outcome, solely, of meditation on the properties of each intelligent—ever-constant—immutable being, who is pointed to as the ego or "I." It is thus in the conception of the *ego*, that the idea of *divisibility* does not enter, and the idea of *unity* is arrived at. We consequently appropriate the name "individual", to the soul, whose indwelling is indispensable to the life of any organism, great or small, and so rise to the idea of the Unique Soul of that Grand Organism which contains countless infinities of sub-organisms—latent and patent, and which we call the universe. *Vide* the theological maxim—("Atma-jnánam Para-vidyángam," *i.e.*) "We must needs know the finite soul, that we may know the Lord." (Cp. the Greek oracle—"Know thyself.")

[43] The following is a more detailed statement of this system :—Of the world, characterised as it is by the prevalence of (1) pleasure, (2) pain, and (3) stupefaction, which respectively result from, or are identical with, those qualities of matter which are called (1) purity, (2) turbidity, and (3) darkness; primordial matter,—which is characterised as the sum of the three aforesaid qualities of matter when they are in a state of equilibrium,—is the sole and independent cause. By virtue of its very nature, it ever mutates, and, in the course of its mutations, periodically returns to the primordial state, and then, again passes through a new series of mutations, without needing, for the purpose of accounting for any of these changes of state, any cause besides itself.

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Refutation of the said Hypothesis.

16. This hypothesis too, must be rejected, inasmuch as—

(*a*) matter is (as admitted by the Kàpilas themselves,) non-intelligent, *i. e.*, devoid of consciousness;

(*b*) it cannot, being inert, stir, unless acted on by (the Universal Force, namely,) the Lord [—whence the saying—" Mens agitat molem ", *i.e.*, " Mind actuates matter", or "Soul moves body"]; and

(*c*) the laws of periodicity, regulating its evolution and involution, cannot be accounted for, without referring them to an intelligent lawgiver, *i. e.*, to the Lord.

Refutation of those Other Systems[44]
which derive the universe from some inferior being.

17. Nor can any being, inferior to the Lord (whom we have characterised in Part III, Aphs. 1-12), be the cause (of the universe);

18. For, every such inferior being, is a *subject*, bound by the law of works, and is miserable.[45].

19. The Lord, therefore, (whom we have characterised, *ante* Part III, Aphs. 1-12, and *not* either matter or any inferior intelligent being,) is alone the cause of the universe.

How the Lord's producing of effects
is distinguished from that of all other beings.

20. The Lord produces the mass of products called the universe,

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[44] Among these systems, may be mentioned those of the Pásupatas, Vaiseshikas, &c. An inferior being called Rudra, is held by the Pásupatas to be knowable by means of the Pásupatágama, while the Vaiseshikas (or followers of the atomic system of Kanáda,) hold the same inferior being to be knowable by inference (or induction from secular experience).

There are also some who, to another inferior being, called the Lotus-born, assign the character of being the universal cause.

[45] *Vide* such texts as the following:—

"The whole series of beings included in animated nature, from the lotus-born god down to the most insignificant grass, are, alike, subject to straying and bondage, caused by their respective works."

[=" *A*-brahma-stamba-paryantá(*h*), jagad-antar-vyavasthitá*h*,
Prá*n*ina*h* karma-janita-sa*m*sára-vasa-vartina*h*."]

—Text, cited near the end of Part I of our Author's "Tattva-*S*ekhara", a more extensive work on the very theme to which the present aphorisms relate.

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(*a*) *not* by the force of ignorance or of previous works (as is the case with every animated being),[46]

(*b*) *not* in obedience to a superior's command (as is the case with the four-faced god and other inferior beings who derive their authority from the Lord[47]), or other similar cause,[48].

[46] When one human being begets another, we find that the former is led to the act,—

first, by the force of ignorance (of the *Summum Bonum* or Supreme Good*, and consequential relish of animal satisfaction), and also,

secondly, by the force of previous works (which the Law has permitted).

When the issue is the product of a lawful marriage, the latter of these forces is predominant.

In other cases, the former force predominates.

[47] *Vide* such texts as the following:—

(1) "The office of Prajá-pati or Lord
Of creatures, thou didst delegate to me."

[ = " Prájá-patyam Tvayá karma, purvam mayi nivesitam."]—The four-faced god's address to the Lord.

(2) "These two principal gods (namely, the four-faced god and his son Rudra), products as they are of love and wrath, produce and destroy creatures, in the manner prescribed by the Lord."

[ = " Etau dvau vibudha-sreshthau, prasáda-krodha-jau smritau,
Tad-ádarsita-panthánau, srishti-samhára-kárakau.") — Srí-Mahá-Bhárata, Moksha-Dharma or Book on Salvation's Means, Ch. 169, v. 19, cited in Com. on Dramidopanishad, I. i. 8.

[48] Such as an uncontrollable fit.

* Even the atomic philosopher " Democritus did not approve of a man's marrying and getting children: he rejected both, on account of the many troubles which arise from thence, and because he would not be diverted from what he called more important concerns and necessary employments. He used to say also, that the pleasure of love was a slight epilepsy......"—Biogr. Dic. cited, *ante*, Part III, p. 88, note 41, where the atomic systems of Democritus and Epicurus are referred to.

"Newton," says his biographer, "had not *time* to think of marriage."

Christ and Saint Paul approve of the conduct of those who, holding the doctrine that "it is good for a man not to touch a woman" (1 Cor., vii. 1), "have made themselves eunuchs for the kingdom of heaven's sake." (Matt., xix. 12.)

When the *whole* heart of a devotee is absorbed by the love of God, neither mammon nor woman, nor any other object whatever, can have a place in such heart.

"So as to fill my *whole heart*, came
And entered me the Lord of Bliss!"

says Saint Paránkusa. (Dramidopanishad, X. viii. 1.)

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(c) but solely by virtue of His own free choice.[49].

Creation (*i.e.*, Evolution),
not the cause of any trouble to the Lord.

21. The work of creation (*i.e.*, evolution,) being accomplished by His merely willing it[50], is not the cause of any trouble to the Lord.

{Why, the ever completely and independently happy Lord busies Himself with the work of evolving, preserving, and dissolving the cosmos, easy though such work might be to Him.}

22. In mere play, the Lord is pleased thus to operate on the cosmos.[51]

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[49] *Vide* such texts as the following :—

(1) *S*v. Up., vi. 19: "Him whom flaw—natural or adventitious—doth not stain." (=" Nir-avadya*m*, nir-anjanam.")

(2) Chh. Up., VIII. i. 5 [=(nearly) VIII. vii. 1]: "He is above sin" (=" Apahata-pápmá").—For a translation of the whole of this context, see *ante*, Part III, note 27, under Aph. 8, Clause (5), p. 73.

(3) Taitt. Up., Prasna VI (=Náráya*n*am), i. 9: "Him, none controls" (="Na Tasyese kas chana").

(4) *S*rí-ranga-Rája-Stava or Hymn to the Lord as manifest in *S*ri-rangam, Centum II, *v.* 41 (translated, *post*, note 51).

(5) *Id. v.* 44.

[50] *Vide* such texts as the following :—

(1) "He willed—'I shall *be* manifold, and (to that end,) shall manifold *become*'."

[=" So 'kámayata—' bahu syám, pra-jáyeya ' iti").—Taitt. Up., *A*nanda-Vallí, vi. 2.

(2) "For curbing those who Him oppose, what great effort needs He—
Who, by His merely willing, brings forth and dissolves whole worlds?"
[=" Manasaiva, jagat-srish*tim* sa*m*hára*m* cha karoti ya*h*,
Tasyári-paksha-kshapa*n*e, kiyán udyama-vistara*h*?"]—*S*rí-Vish*n*u-Pura*n*a, V. xxii. 15.

(3) Dramí*d*opanishad, I. v. 2.

[51] *Vide* such authorities as the following :—

(1) "The object is mere play, such as that with which the world is familiar."

[=" Loka-vat tu, lílá-kaivalyam."]—Ve*d*ánta-*S*utras, II. i. 33.

(2) "See how with worlds He plays, as babes with toys!"

[=" Krí*d*ato bàlakasyeva, chesh*t*à*m*, Tasya, nisàmaya."]—*S*rí-Vish*n*u-Purà*n*a, I. ii. 20.

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(3) Inscrutable, above control, free-moving Lord o'er all,

Th' All-perfect—Flawless—Sire, plays with worlds as babes with their ball?"

[= 'A-prameyo 'niyojyas cha, Yatra-kàma-gamo, Vasi,'*

Modate Bhagavàn bhutair, bàlah krídanakair iva."]—Srí-Mahà-Bhàrata,

(4) "The flawless Lord who, from His navel-lotus, worlds evolves, and plays."

[= "Nalir-màmalar-undi-vittai-ppanni vilaiyádum Vi-malan."]—Our Saintly Lady's Psalm (= "Nàichchiyár-Tiru-Moli), I. iv. 9.

(5) Dramidopanishad III. x. 7, which speaks of the Lord as—

"This Happy Player" [= "Inb-urum iv-vilaiyàttudaiyàn, &c."]

[Corollary: "God-meditating Saints, none ought to question or command."(= "Niyoga-paryanuyogànarhà Munayah") ;

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* Cp. the following texts, which describe the Lord as "Vasí" or "Absolute Disposer" of the whole universe:—

(1) Bri. Up., 4. 4. 22 (per Jacob's Conc.): "Sarvasya Vasí, sarvasyesànah;" i.e., "Disposing Lord of all (He is.)"

(2) Katha-Up., 5. 12: "Eko, Vasí, Sarva-bhutántar-Atmà"; i.e., "Unique—Disposing—Inner Soul of every being."

(3) Sv. Up., 3. 18: "Vasí' sarvasya lokasya;" i.e., "Disposing Lord of every world."

(4) Id., 6. 12: "Eko Vasí, nishkriyànám, bahunàm;" i. e., "Unique Disposing Lord of numerous passive beings."

(5) Mahánàr. 5. 6. (per Jacob's Conc.): Taitt. Up., Prasna VI. (=Nàràyanam), Anuváka i, Mantra 33. "Visvasya mishato Vasí'" i. e., "Disposer of the whole created world."

The true doctrine, therefore, is what is summed up in the following passage of the Gítà (vii. 14), which sets forth the facts, both of the play of the Lord with His universe, and of the denouement, by Himself, of the plot of such play:—

"This Threefold Matter be'ng *My* toy,
It can't ('thout aid) be crossed.
Who refuge take with Me alone,
By *them* will it be crossed."

Our Bhárata, therefore, names the Lord, both "Fear's Cause" and "Fear's Cure." [= Nos. 837 and 838 of God's "Thousand-Names."]

Cp. the sayings: "Nothing can be done against the truth but *for* the truth;" and "All's well that ends well;" and our prayer:—

"Lord! turning, as it were, e'en past grief into bliss,
*When* will thy service' bliss-stream quench the great wild-fire
Which I 've, stray'ng, kindled, and can't, of myself, e'er quench?"
(Sage Vedàntàchàrya's Hymn to Varada-Ràja, v. 41: "Nirvápayishyati kadà," &c.)

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Cp. Barrows' Hist. Parl. Religions, vol. i. pp. 519-20, cited *in extenso* on pp. 6-7 of my *Universal Religion Formulated*, hereunto annexed.

"E'en by saluting, don't disturb God-meditating Saints!"
(= "Japanta*m* nàbhivàdayet.")]

If, thus, the work of creation or evolution of worlds, be construed to be merely a play in which the Creator takes delight, how, it may be asked, are those other authorities to be explained which seem to give a different view of the purpose of creation?

(1) The Dramidopanishad (III. ix. 10) describes the Lord as one—
"Who doth, from time to time, design, and worlds evolve,
See'ng that, in one or other of the births thus given,
Each soul, in turn, will find Him out, and birthfree grow."
[= "'*S*enru-senr*à*kilum, ka*n*du sa*u*ma*m* kalippàn' (en*r*u) *enni*," &c.]

(2) The *S*rí-Vish*n*u-Tattva, , says:—
"O Sage! this wondrous frame—with hands,
Feet, and all else, endowed—
Was giv'n us, erst, for being used.
In th' service of the Lord."
[= "Vichitrà deha-sampattir. *I*svaráya-niveditum.
P*u*rvam eva k*r*itá, Brahman! hasta-pàdadi-sa*m*yutá."]

(3) Sage Bha*tt*árya, in his *S*rí-ranga-Ràja-Stava or Hymn to the Lord as manifest in *S*rí-rangam (Centum II. *v*. 41), says:—
"Lord! moved by mercy, at seeing.
Stray'ng-souls in chaos merged,*

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* "This is in effect a generalised conception of Darwin's laws of the 'struggle for life' and 'survival of the fittest.' Finally, however, the result of all these changes is that an ultimate equilibrium is reached, which is rest in the inorganic and death in the organic world; as when the sun with all its planets shall have parted with all its heat, and all its energy shall have run down to one uniform level. From this state it can only be roused by some fresh shock from without, dissipating it again into a mass of diffused matter and unbalanced motions.

"Hence we come to the final statements of the Spencerian philosophy, as given in the words of its author:

'This rhythm of evolution and dissolution, completing itself during short periods in small aggregates (= our avàntara-s*r*ish*t*i-pra*l*ayau), and in the vast aggregates distributed through space, completing itself in periods which are immeasurable by human thought (= our Mahà-s*r*ish*t*i-pra*l*ayau), is, so far as we can see, universal and eternal, each alternating phase of the process predominating, now in this region of space and now in that, as local conditions determine. All these phenomena, from their great features even to their minutest details, are necessary results of the persistence of force under its forms of matter and motion. Given these as distributed through space, and their quantities being unchangeable either by increase or decrease, there inevitably result the continuous redistributions dis-

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Thou, solely of Thy free will, mad'st
Seed-matter bud* and yield—
Th' world's el'ments five, sense-objects five,
Elev'n organs and the rest.
And so, gavest those souls, frames, and
Organs of thought and act!"
[="Achid-aviseshitàn, pra*l*aya-sìmani,† sa*m*saratah,
Kara*n*a ka*l*ebarair gha*t*ayitu*m* dayamàna-manà*h*,
Vara-da! nijechchhayaiva para-vàn, akaro*h* Prak*r*itim,
Mahad-abhimàna-bh*u*ta-*vishayendriya*-§ koraki*n*ím!"]
(§ Or "kara*n*àva*l*i-")

These authorities clearly state the Lord's purpose, in evolving the world, to be the redemption of straying souls. Can these authorities be reconciled with the texts which teach that the work of evolving the world is a mere play in which the Creator takes delight?

To this query, we reply that there is *no* contradiction between the two series of authorities above cited as to the purpose of creation; for, *both* the purposes therein mentioned are simultaneously possible,‡ though one of

tinguishable as evolution and dissolution, as well as those special traits above enumerated. That which persists, unchanging in quantity, but ever changing in form, under these sensible appearances which the universe presents to us, transcends human knowledge and conception, is an unknown and unknowable power, which we are obliged to recognise as without limit in space and without beginning or end in time.'

"This is, in its highest form, the philosophy of Agnosticism. A very different thing, be it observed, from Atheism, for it distinctly recognises an underlying power which, although 'unknown and unknowable', may be anything harmonising with the feelings and aspirations in which all religious sentiment has its origin, so long as it fulfils the condition of not, by too precise definition, coming into collision with something which is not 'unknown' but 'known' and irreconcilable with it.

For instance, there is nothing in Agnosticism to negative the possibility of a future state of existence. Behind the veil there may be anything, and no one can say that individual consciousness may not remain or be restored after death, and that our condition may not be in some way better or worse, according to the use we have made of the opportunities of life. But if any one attempts to define this future state and say we shall have spiritual bodies, live in the skies, sing psalms, and wave palm-branches, we say at once 'this is partly unknowable and partly known to be impossible.'" [Query how do you know it to be "impossible?" What is there that renders impossible the existence of palm-branches of celestial material?]—S. Laing's Modern Science and Modern Thought, Seventeenth Thousand, (Chapman and Hall,) 1893, pp. 224-5.

* ="Mad'st it pregnant". Milton's Par. Lost, I. 22.

† ="Pra*l*ayàvasàna-kàle."

‡ *Vide* such sayings as—

(1) "A single act, two ends achieved"[="Eka-kriyà, dvy-artha-kari babh*u*va"].

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these purposes, namely, the intent to play, may be predominant. *Vide* the key furnished by the following passage (Sage *Kura*-Nâtha's Hymn entitled "Vaikun*th*a-Stava," *v.* 53):—

"This universe—the forms and functions of whose parts
Seem, with their change, to be, in second-causes, bound—§
Thou canst reverse or modify or render *nil*;
Yet, laws of second-causes, Thou to follow deign'st!
Inscrutable, we're taught, 's Thy sovereign prerogative!"
[ = "*R*upa-prakàra-pari*n*áma-k*r*ita-vyavastha*m*,
Visva*m*, viparyasitum, anyad asach cha kartum,
Kshámyan, svabháva-niyama*m* kim udíkshase Tva*m*?
Svátantryam Aisvaram aparyanuyojya*m* áhu*h*!"]

Great souls, accordingly, never change their smiling face, inasmuch as they ever realise the harmonic play of universal motions, happily described as "the music of the spheres." *Vide* the following *v.*:—

"To souls who're Thine, the world's birth, life, and winding up,
Its ultimate salvation, and all else that 's planned,
Is play and nothing else; and Scripture's precepts too,
But follow what such souls wish in their noble heart."
[ = "Tvad-ásritàná*m*, jagad-udbhava-sthiti-pra*n*ása-sa*m*sára-vimochan-ádaya*h*,
Bhavanti lìlá(*h*); vidhayas cha Vaidikás
Tvadìya-gambhíra-mano-'nusàri*n*a*h*."]

---

(2) "One lesson, Nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept at one—
Though the loud world proclaim their enmity—
Of toil unsevered from tranquillity!
Of labour, that in lasting fruit outgrows
Far noisier schemes, accomplished in repose,
Too great for haste, too high for rivalry!
Yes, while on earth a thousand discords ring,
Man's fitful uproar mingling with this toil,
Still do thy sleepless ministers move on,
Their glorious tasks in silence perfecting;
Still working, blaming still our vain turmoil,
Labourers that shall not fail, when man is gone."

[—Matthew Arnold's Sonnet on *Quiet Work*, cited on p. 11 of the Brahmavádin of 15th September, 1897.]

[Be none surprised, the word "toil," here to meet.
Love-chastened work, as "exercise" is sweet. *Vide* the expression (Drami*d*opanishad, IV. ii. 5): "Eruthu él talì."]

(3) Gitá, ii. 47-50; iii. 4, 30; iv. 18; &c.

§ Speaking of the First Cause, Mr. Herbert Spencer says:—"There can be nothing in it which determines change, and yet nothing which prevents change......Thus the First Cause must be in every sense perfect, complete, total: including within itself all power, and transcending all law." First Principles, 4th edn., 1880, p. 38. Bacon (in his ) quotes and approves the following saying of ancient Greek sages:—"The last link in



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## A Query stated.

23. (Granting that the world is *evolved* in mere play,) can the world's *dissolution*, it may be asked, yield delight in the character of play ?

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It is thus clear that, while possessing the ability to act in any way He pleases, and, therefore, simultaneously to confer salvation on all souls, the Lord is pleased, under the plea of the law of works, to suffer the wandering, from Himself, of certain souls (though even these, as to their essential existence, continuance, and everything else, are solely dependent on Him); and to ordain that these souls shall be accepted by Him in the order of their becoming obedient to the Law He has given them. This act of prerogative, arises simply from His love of play. Hence was Udanka's question considered by *S*rì-Kris*h*na too impertinent, and was consequently left without a direct answer. (*Vide S*rí-Mahà-Bhàr., Bk. XIV., Ch. 53. *et seq.* Hence it is, that this lower region is designated Lìlá-vibh*u*ti or the Realm of Play. [As " it is not good to stay too long in the theatre," it pleases the Lord, as Kapa*t*a-ná*t*aka-S*u*tra-dhára or Stage-Manager of the World-theatre, to send home each player, who has played his part. Cp. Mill's ideal, cited, *post*, at p. 99, line 38.]

Cp. the following passage of the *S*rì-Bhàgavata (II. ):—

" To whose grace all these owe their entity ;
Whose grace withdrawn, all these would cease to be."
[= " Yad-anugrahatas santi ; na santi Yad-upekshayà."]

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nature's chain, must needs be tied to the foot of Jupiter's chair." Even sceptic Hume showed that seculiar experience ends with observing sequences, and can never attain to the discovery of *necessary connexion* or causation. After confessing the difficulty of explaining rationally the Christian doctrine of eternal hell-torment or " hell-fire," Cardinal Newman sensibly says that the root of the difficulty is not so much in accounting for the eternity of evil, but in the rational conception of an origin to it or even its existence for a single moment, under the Providence of the all-powerful and all-merciful Lord. (W. E. Addis and T. Arnold's Cath. Dic., 5th edn., New York, 1885, art. " Hell," p. 399, col. 2.) It is the belief in the reality of evil, and unbelief in the wise saw—" Evil be to him that evil thinks," which, interpreted, means that " evil exists, only for him who imagines it," that led J. S. Mill, in his Three Essays on Religion, 3rd Edn., 1874 (pp. 41, 191, &c.), to say that he will not concede that God is both all-good, and almighty, but that the effectiveness of God's goodness (—as believed by Plato—) is limited by the limits of His might. Cp. *The Open Court* [Chicago], Novr., 1897, pp. 676-7, where it is said that, according to the latest conclusions of science, " we may conceive of God as *everlasting power working for universal good*...... The Religion of Science implies that as there is only one existence," (*i.e.* Self-existing Entity), " of which all phenomena are modes, so there should be only one character—Beneficence—dominating all activity." Accordingly, Dr. Paul Carus's " Address, Delivered On September 19, 1893, Before The World's Congress At Chicago." closes with the following profoundly thoughtful formulation :—" Religion is as indestructible as science ; for science is the method of searching for" [or rather the methodical finding of] " the truth and religion is the enthusiasm and goodwill to live " [and the actually living] " a life of truth." [ *Vide* the J*n*ana-Yoga and Bhakti-Yoga of our *Gita* ; and the " *semushi* bhakti*rupa* " or " contemplation—culminating in love " of our *S*ri-Bh*a*shya (cited, *post*, pp. 99-100, note 52), corresponding to the ma*thi*-nalam " of our Drami*d*opanishad (I. i. 1).]

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## Answer to the Query.

24. The world's dissolution, too, can yield delight in the character of play, for, dissolution too is a play.[52]

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Cp. too, the two following texts (each of which is the converse of the other):—

(1) "Chief of Southern Hosts! e'en if all the dev'ls in th' world be leagued,

I could, if I wished, with my little finger slay them all."—Rámáyana, VI. xviii. 22½-23½.

(2) "I've formed indeed castes four, with qual'ties—deeds—apart.

Though I'm their cause, not such. Me 'ternal, know to be" [according to the reckoning of secondary causes]. Cp. the following remarks of Tyndall: "They (the scientists) never say, what they are constantly charged with saying, that it is impossible for the Builder of the universe to alter His work. Their business is not with the possible, but (with the actual)—not with a world which *might* be, but with a world that *is*."—*Fragments of Science*, 5th edn., 1876 (Longmans), p. 456.

[52] Children who, in the course of play, delight to draw fancy-lines on sand, delight also, in the course of play, to destroy and alter those lines. Accordingly, the opening benediction of *S*rí-Bhagavad-Rámánuja's Vedánta-Sutra-Bháshya, commonly called the *S*rí-Bháshya, runs as follows:—

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The true doctrine, therefore, is what is summed up in the following passage of the Gita (vii 14) which sets forth the facts, both of the play of the Lord with His universe, and of the denouement, by Himself, of the plot of such play:—

"This Threefold Matter be'ng *My* toy,
It can't ('thout aid) be crossed:
Who refuge take with Me alone,
By them will it be crossed."

Our *S*ri-Maha-Bharata, therefore, names the Lord, both "Fear's Cause" and "Fear's Cure".—(God-Names Nos. 837 and 838 of the Hymn of One Thousand God-Names.)

The result of this part of our investigation is embodied in such passages as the following:—

(1) "Nought can be done against the truth,
But what establishes the truth." (A Proverb.)

(2) "All 's well, that ends well" (Shakespeare); and even the sceptical J. S. Mill conceives a perfect world to be that in which "every human life would be the playing out of a drama constructed like a perfect moral tale." (*Three Essays* on Religion, 1874, p. 38.)

(3) "Lord! turning as it were, e'en *old* grief into bliss,
*When* will Thy service' bliss-stream quench the great wild-fire
Which I 've, stray'ng, kindled, but can't, of myself e'er quench!"

(A prayer of our Holy Sage Vedantacharyar, being *v.* 41 of his Varada-Raja-Panchasat or Fifty-Versed Hymn to the Boon-giving Lord as manifest in Conjeeveram in the Madras Presidency.)

[="Nirvapayishyati kada Kari-*S*aila-Dhaman!
Dur-vara-karma-paripaka-maha-davagnim,

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## The Lord—the *material* as well as the *efficient* Cause of the Universe.[53]

25. As the Lord (who has been before described as the world's efficient cause, *vide ante*, Part III, Aphs. 20-24,) trans-

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Prachina-du*h*kham api me, sukhayan iva. Tvat-
P*a*d*a*ravinda-parich*a*ra-rasa-prav*a*ha*h* !"]

"Be (given) unto *me*, that wisdom (unto salvation), which, matured into constant, loving contemplation, is wholly concentrated on Him—

(1) Whose *sport* is (manifested in) the genesis, the continuance, the dissolution, and the like (*i.e.*, the pervasion, the control, &c.), of all the material and psychical systems of the universe without exception (*i.e.*, without limitation of time or place) :

(2) Who, with all-predominant singleness of aim, has vowed (or solemnly undertaken) the salvation, together with their followers, [cp. Dr. Paul Carus's *Religion of Science*, (2nd edn., Chicago, 1896,) p. v, and his *Primer*, (revised edn., Chicago, 1896,) p. 147,] of the various kinds of beings that have (come to the knowledge of and) become entirely obedient and devoted to Him (and hence, as having realised their being's end and aim, are, *alone*, beings—properly so called) ;

(3) Who, with particular lustre, shines (as all souls' exclusive goal or sole good) in Eternally-Heard Revelation's Culmination (—Summit—or Head, *i.e.*, the Concluding Part, which is decisive of the Divine nature) ;

(4) Who, Himself being ever supremely great, perfect, and of transcendent purity, makes all other souls, great, perfect, and of transcendent purity, like Himself ; and

(5) Who is (identified with) the 'Seat of Bliss.'"

[="Akhila-bhuvana-janma-sthema-bhangádi-lile,
Vinata-vividha-bh*u*ta-vráta-rakshaika-díkshe,
*S*ruti-sirasi vi-dípte, Brahma*n*i *S*rí-nivase,
Bhavatu mama Parasmin semushí bhakti-r*u*pá !"]

The like expression as to the Lord's finding sport in the world's evolution, preservation, and dissolution, occurs also in *S*rí-Bhagavad-Rámánuja's "Prose-Speeches Three," addressed to the Lord. [The expression here referred to is—

"Nikhila-jagad-udaya-vibhava-laya-líla !"]

[53] Having thus far set forth the facts,—

(1) that the Lord alone is the world's cause (*ante*, Part III, S. 12-19, pp. 85-91);

(2) that, in producing the world, He is influenced by His own will alone, and not by any other consideration (*id.*, S. 20, pp. 91-93) ;

(3) that the production, being the result of His mere willing, it causes Him no trouble (*id.*, S. 21, p. 93) ; and

(4) that the purpose of creation is His mere play (*id.*, S. 22, p. 93 :)

the author proceeds to point out that the Lord, unlike a pot-maker or other finite workman, evolves all products, out of Himself alone, and *not* out of anything that is extrinsic to Him,

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forms Himself (*i.e.,* His very Self) into the world (or universe), He is also its material cause.

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Definitions.

The causes, of which we have experience in the world, are of three kinds, being mutually distinguished as respectively being (1) efficient, (2) material, and (3) accessory.

(1) The efficient cause is defined as the agent that produces a change of state in any material.

(2) The material cause is the stuff which is capable of being, by the efficient cause, worked upon so as to undergo a change of state.

(3) The accessory cause is the instrument with the help of which the efficient cause produces a change of state in the material worked upon.

Illustrations.

(1) The pot-maker and the weaver are, respectively, the *efficient* causes of the products called pots and cloths.

(2) Clay and thread are, respectively, the *material* causes of those products.

(3) The tools, with the help of which the pot-maker and the weaver, respectively produce those products, are their accessory causes.

Application of the above terminology
to the subject of Divinity.

In the genesis of the world, however, each of the three kinds of causes aforesaid, is the Lord Himself.

(1) As He resolves, saying—"I shall be many" (Taitt. Up., *A*nanda-Vallí, 6. 2), He is the world's efficient cause.

(2) As He (before evolution,) keeps merged in Himself (so as to be indistinguishable by name and form), the whole of the subtle world-material —consisting of souls and matter, He is also the world's material cause. (*Vide* Manu, 1. 8; and Kullu*k*a-Bha*tt*a's commentary thereon, preferring our explanation of the world's genesis to that given by the Sánkhyas or others.)

(3) As His own Omniscience, Omnipotence, and other intrinsic attributes *alone*, are His instruments of production, He is also the world's accessory cause.

The Lord, therefore, (who, *ante*, Part III. Aphs. 20-24, was described as the world's efficient cause,) is truly said to be, *Himself*, the world's material cause also.

As the subtle world-material—consisting of souls and matter, is inseparably adjectival to the Lord's Essence, and, relatively to such Essence, has a wholly parasitical existence, this world-material is legitimately comprehended within the expression—"the Self of the Lord," just as a body is included within the self of a man who speaks of *himself* as touched when *his body* is touched. [Cp. the following well-known couplet of Pope (which, and the *Essay on Man* itself wherein it occurs, are said to be "an approach......to the Sufy system" of the Muslims.—*Vide* p. xlv of the Akhlák-I-Jalály, translated into English by W. F. Thompson, Allen and Co., 1839) :—

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"All are but parts of one stupendous whole,

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Whose body nature is and God the soul"; and my Lecture on this theme, before the Triplicane Literary Society, in the course of which I demonstrated the fifteen *classical* senses in which the ego or "I," and its analogues, have been used by sages.

Cp. too, the doctrine of the Tamil *S*aiva author—Umápati-siváchárya—"who (like the Sanskrit *S*aiva author—*S*rì-kan*th*a-siváchárya whose commentary on the Vedánta-*s*utras, published in the 'Pandit' of Benares, agrees almost word for word with our *S*ri-Bhagavad-Rámánja's Vedánta-Sára,) postulates (as existing between the world and the Lord,) a relation, the nearest parallel or analogy to which is furnished by the relation of Body and Mind."—Brahma-vádin, (Madras,)—December, 1895, p. 81.]

*Vide* the Vedánta-S*u*tras (I. iv. 23), where, after proving the Lord to be the world's efficient cause, the author of the S*u*tras adds :—

"And (He is) the (world's) material cause also; for, by holding thus alone, can we justify both (1) the enunciated proposition and (2) its illustration."

[= "Prak*r*itis cha; pratijñá-d*r*ish*t*ántánuparodhát."]

(1) The allusion in this S*u*tra, is to the following "enunciated proposition" (Chh. Up. VI. i. 3-4) :—

"*Which** be'ng (1) heard of, (2) examined, and (3), with love, fixed in the heart,

*All* is (1) heard of, (2) examined, and (3), with love, fixed in the heart" (—for, the whole is equal to the sum of all its parts; or, the sample being known, all things constituted like the sample, are known likewise).

(2) The "illustration," which the above-cited S*u*tra refers to as explaining the "enunciated proposition," is as follows :—

"A *single* sample-piece of clay, be'ng analysed,
The nature of *all* clay-made things is realised."

[Cp. the following and numerous other similar observations of Tyndall, in his Lecture on the "Scientific Use of the Imagination :—"Having thus determined the elements of their curve in a world of observation and experiment, they prolong that curve into an antecedent world (see 'Belfast Address,' p. 507; and 'Apology,' p. 544), and accept as probable the unbroken sequence of development from the nebula to the present time."—*Fragments of Science*, 5th edn., 1876 (Longmans), p. 456. Cp. *The Open Court* (Chicago), Novr., 1897, p. 673 ff.

*Vide* such texts as the following :—

(1) "One only, without a second (= "Ekam evádvitíyam)."—Chh. Up. VI. ii. 1.

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| (2) "The Subtle One alone, this (cosmos) was at first.<br>From *that* alone, The Man'fest One did spring.<br>Into this Man'fest One, *that* Subtle One transformed Itself." | = | "Asad vá idam agra ásít.<br>Tato vai Sad ajáyata.<br>Tad, átmána*m*, svayam akuruta." |

[Taitt. Up. Ananda-Vallí, vii. 1.]

* *I.e.*, The "one stupendous whole" which our Sages call "the Lord."

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| (3) The Lord Himself,—<br>as Evolver, evolves Himself;<br>as Preserver, preserves Himself;<br>and in the end (*i.e.*, at the end of each world-period), by Himself as Dissolver, is dissolved. | = | "Srashtá srijati cha Átmánam,<br>Vishnuh Pályam cha páti cha,<br>Upasam-hriyate chánte,<br>Sam-hartà cha, svayam Prabhuh." |

(*Srí-Vishnu-Purána*, I. ii. 1.)

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| (4) "Himself 's Evolvable; Himself, Evolver is;<br>Himself Preservable, He doth Himself preserve;<br>And, like delicious food, Himself He swallows up.<br>As Soul of th' Lotus-born and all, He is All-shaped,<br>Omnipresent, All-lovable, Transcendent, and<br>Grants every boon (sought for by souls who dwell in Him)." | = | "Sa eva Srijyas, Sa cha Sarga-kartá;<br>Sa eva páty atti cha, pályate cha;<br>Brahmády-avasthábhir Asesha-murtir,<br>Vishnur Varishtho Vara-do Varenyah!" |

(*Id.* I. iii. 71.)

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| (5) "The Lord Supreme is the Omnipresent—<br>From Whom the Kosmos comes, and Who the Kosmos is." | = | "Yato Visvam, Svayam Visvam,<br>Sa(*h*) Vishnuh Paramesvarah" | | *Id.* xvii. 22, Saint Prahláda's speech. |

It follows, therefore, that the Lord Himself is the *material* as well as the efficient cause of the universe. Cp. the following remarks of Tyndall :—"The principle of every change resides in matter. In artificial productions, the moving principle is different from the material worked upon; but in nature the agent works within, being the most active and mobile part of the material itself [= "Jagad-antar-Átmà"]. Thus (saying,) this bold ecclesiastic (Gassendi), without incurring the censure of the church or the world, contrives to outstrip Mr. Darwin."—*Fragments of Science*, 5th edn., 1876 (Longmans), p. 495.

"Because I will not accept religion at the hands of those who have it not, they revile me. I complain not. True religion once came from the East, and from the East it shall come again."—Tyndall, cited on p. 1092 of Dr. Barrows' Hist. Par. Rel., Chicago.

"The Italian philosopher, Giordano Bruno, was one of the earliest converts to the new astronomy. Taking Lucretius as his exemplar, he revived the notion of the infinity of worlds*; and combining with it the doctrine of Copernicus, reached the sublime generalisation that the fixed stars are suns, scattered numberless through space, and accompanied by satellites, which bear the same relation to them that our earth does to our sun, or our moon to our earth. This was an expansion of transcendent

* Cp. our description of the Lord as "Akhilà*nd*a-ko*t*i-Brahmà*nd*a-Nàyaka*h*" or "Lord of all the crores of systems of which the universe consists." (Cp. *S*rí-Vish*nu*-Puràna, "A*nd*ànam tu sahasrà*nam*," &c.)

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import; but Bruno came closer than this to our present line of thought. Struck with the problem of the generation and maintenance of organisms, and duly pondering it, he came to the conclusion that Nature, in her productions, does not imitate the technic man. Her process is one of unravelling and unfolding.* The infinity of forms under which matter appears was not imposed upon it by an external artificer; by its own intrinsic force and virtue it brings these forms forth. Matter is not the mere naked, empty *capacity* which philosophers have pictured her to be, but the universal mother, who brings forth all things (= "bh*u*ta-bhàviní."—Ma*n*tropanishad, 3. 5) as the fruit of her womb." [—Tyndall's *Fragments* aforesaid, p. 490. Cp. our Gítà, ix. 10.]

"Supposing that, instead of having...the antithesis of spirit and matter presented to our youthful minds, we had been taught to regard them as equally worthy, and equally wonderful; to consider them, in fact, as two opposite faces of the self-same mystery: Supposing that in youth we had been impregnated with the notion of the poet Goethe, instead of the notion of the poet Young, looking at matter, not as brute matter, but as the 'living garment of God' [whom the *S*v. Upanishad (vi. 9) describes as the "Lord of the lords-of-organs," *i.e.*, as the lord of living beings who are possessed of organs, and, in the language of the Gítà (xiii. 1, 2, 26 and 34), as the Subtler Kshetra-jna or Inner Soul who penetrates and controls (= Anta*h*-pravish*t*as *S*àstà janànà*m* Sarvàtmà."—Taitt. *Ara*n*a*, Pra*s*na 3, Anuvàka 10, Panchàsat 1, clause 9) even the subtle kshetra-jna or finite soul, dwelling in every organism]; do you not think that, under these altered circumstances, the Law of Relativity might have had an outcome different from its present one? Is it not probable that our repugnance to the idea of primeval union between spirit and matter might be considerably abated? Without this total revolution of the notions now prevalent, the evolution hypothesis must stand condemned; but in many profoundly thoughtful minds such a revolution has already taken place. They degrade neither member of the mysterious duality referred to; but they exalt one of them from its abasement; and repeal the divorce hitherto existing between both. In substance, if not in words, their position as regards the relation of spirit and matter is: 'What God hath joined together let not man put asunder' [= Christ's speech to the Pharisees. (*Matt.*, 19. 6; and *Mark*, 10. 9.).]—Tyndall's *Fragments* aforesaid, pp. 454-55.

"Trees grow, and so do men and horses; and here we have new power incessantly introduced upon the earth. But its source, as I have already stated, is the sun [= the Indian "Savità"]. For it is the sun that separates

* Cp. Sage *S*aunaka's expression (See *Post*, Part III, note 53, after the extracts from Tyndall, Spencer, and Mansel): "When wells are dug, none *makes* the waters or the space 'bove them.
All that's done 's this: What already *is*, is made *manifest;*
For, how can that which has not be'ng, of be'ng *become* possessed?" = "Yathodapàna-kara*n*àt,
Kriyate na jalàmbaram;
Sad eva nìyate vyaktim:
Asatas sambhava*h* kuta*h*?"

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the carbon from the oxygen of the carbonic acid, and enables them to recombine. And whether they recombine in the furnace of the steam-engine, or in the animal body, the origin of their power is the same. In this sense we are all 'souls of fire and children of the sun'; but as remarked by Helmholtz (cp. Gítá, V. 18), we must be content to share our celestial pedigree with the meanest of living things." (*Id.* p. 581.) "It is worth remarking that in one respect the Bishop (Butler—author of the *Analogy of Religion*) was a product of his age. Long previous to his day the nature of the soul had been so favourite and general a topic of discussion, that, when the students of the Italian Universities wished to know the leanings of a new Professor, they at once requested him to lecture upon the soul. About the time of Bishop Butler the question was not only agitated but extended. It was seen by the clear-witted man who entered the arena, that many of their best arguments applied equally to brutes and men. The Bishop's arguments were of this character. He saw it, admitted it, took the consequence, and boldly embraced the whole animal world in his scheme of immortality." (*Id.* p. 504; cp. the Gítá, V. 18.) "I hold the Bishop's reasoning to be unanswerable and his liberality to be worthy of imitation." (Tyndall's *id.*) "... thinkers regard the observed advance from the crystalline, through the vegetable and animal worlds, as an unbroken process of natural growth, thus grasping the world, inorganic and organic, as one vast and indissolubly connected whole." (*Id.* p. 581. Cp. *Sri*-Vish*n*u-Pur*a*na, VI. vii, 58.) "...science is now binding the parts of nature to an organic whole." (Tyndall's *id.* p. 426.) "...the nebulæ and the solar system, life included, stand to each other in the relation of the germ to the finished organism." (*Id.* p. 548.) [According to Darwin,] a germ, already microscopic, is a world of minor germs." (*Id.* p. 449. Cf. the expression—"Imperium in imperio," applied to the graduated scale of social and political organisations, ascending from the family or unit of society up to the totality of the universal brotherhood of all the beings in the Lord's universe.)

"I hold the nebular theory as it was held by Kant, Laplace, and William Herschel, and as it is held by the best scientific intellects of to-day. According to it, our sun and planets were once diffused through space as an impalpable haze, out of which, by condensation, came the solar system. (Tyndall's *id.* 547.)

"I need not remind you that the great Leibnitz felt the difficulty which I feel; and that, to get rid of this monstrous deduction of life from death, he displaced" (the Lucretian) "atoms by his monads (the pi*nd*á*nd*áni" or "sukshmasaríráni" of Indian Sages) which were more or less perfect mirrors of the universe (the "brahmá*nd*am" of Indian Sages), and out of the summation and integration of which he supposed all the phenomena of life—sentient, intellectual and emotional—to arise. [="Pradhánádi-visesbántam, chetanáchetanátmakam," *Sri*-Vish*n*u-Purá*n*a, VI. vii. 58, cited above, and under Aph. 13. *ante* Part II. p. 42, end of note 17] . . . You cannot [otherwise] satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of consciousness [During the molecular processes, souls are, to use the language of 'Manu', "antas-sa*m*jn*áh*" or "possessed of latent consciousness." (Manu, Ch. i. *v.* 20, 49, &c.)] This is a rock on which Materialism must inevitably split whenever it pretends to be a complete philosophy of life." (*Id.* p. 503. Cp. *id.*, p. 581.)

Mr. Herbert Spencer, pointing out what is ultimately meant by the word "cause," says: "The force by which we ourselves produce changes,



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and which serves to symbolize the cause of changes in general, is the final disclosure of analysis." (*First Principles*, edn., of 1862, p. 235.)

Speaking of the First Cause, the same author says: "There can be nothing in it which determines change, and yet nothing which prevents change....Thus the First Cause must be in every sense perfect, complete, total: including within itself all power, and transcending all law." (*Id.* 4th edn., 1880, p. 38.)

As to the unintelligibility of the Christian doctrine of creation out of nothing, Mr. Mansel himself has made the following sensible admission:— "But to conceive an object as non-existing, is again a self-contradiction; for, that which is conceived exists, as an object of thought, in and by that conception. We may abstain from thinking of an object at all; but if we think of it, we cannot but think of it as existing. It is possible at one time not to think of an object at all, and at another to think of it as already in being; but to think of it in the act of becoming, in the progress from not being into being, is to think that which, in the very thought, annihilates itself." (*Id.* p. 42.)

Mr. Mansel, as a *philosopher*, (whatever else he might say as a theologian,) clearly enunciated our philosophical *and* theological doctrine of evolution, as tersely expressed by Sage *S*aunaka (                ) in the following passage (cited in *S*rí-Bhagavad-*R*amánuj*a*charya's *S*ri-Bhashya or Commentary on the Ved*a*nta-S*u*tras, under Aph. 3 of the 4th Quarter of Ch. IV):—

> "When wells are dug, none *makes* the waters or the space 'bove them.
> All that's done's this: What already *is*, is made *manifest*;
> For, how can what *has not* being, of be'ng, *become* possessed?"
>
> [= "Yathodapána-kára*n*át, kriyate na jalámbaram,
> Sad eva níyate vyaktim; asatas sambhava*h* kuta*h*?"]

J. S. Mill writes: "Nature, then [= the twofold "Prak*r*iti" mentioned in the Gítá, VII. 4, 5, &c.], in this its simplest acceptation, is a collective name for all facts, actual and possible: or (to speak more accurately) a name for the mode, [*i.e.*, the "Prakára," of which the Lord of Nature is the "Prakárin",] partly known to us and partly unknown, in which all things take place. For the word suggests, not so much the multitudinous detail of the phenomena, as the conception which might be formed of their manner of existence as a mental whole, by a mind possessing a complete knowledge of them: to which conception it is the aim of science to raise itself, by successive steps of generalization from experience."—*Three Essays on Religion*, 3rd edn., 1874, p. 6.

"In these and all other artificial operations the office of man is, as has often been remarked, a very limited one; it consists in moving things into certain places. We move objects and by doing this, bring somethings into contact: and by this simple change of place, natural forces previously dormant are called into action, and produce the desired effect. Even the volition which designs, the intelligence which contrives, and the muscular force which executes these movements, are themselves powers of Nature" [= the "Chid-Achid-r*u*pa-Bhagavach-chhaktaya*h*" of Indian Sages].

Mr. Bain writes: "Both Hamilton and Mill are agreed upon the question at issue, namely, whether our volitions are emancipated from causation

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altogether. Both reject the evasion that 'I' am the cause."* (—*Mental and Moral Science*, Part I, 3rd edn., 1872 (Longmans), p. 426. [It is the First Cause alone whose volition is absolutely free.]

[As suggested in the *S*rí-Mahá-Bhárata's Sahasranáma text—"Visva*m*, Vish*n*u*h*, &c.,] Toland would own no God but the universe." Art. *Toland*, p. 251, Biogr. Dic. in 12 8vo. Vols., 1784, Vol. 12.

As to Spinoza's system, *vide* the following summary of it:—"His hypothesis was that there is but one [self-existent] substance in nature, and that this only substance is endowed with infinite attributes, and among others, with extension and thought: Afterwards he affirms, that all bodies in the universe are modifications ("prakáras") of that substance as it is extended; and that, for instance, the souls of men are modifications of that substance, as it thinks*: so that God, the necessary and most perfect Being, is the cause of all things that exist, but does not differ from them. He affirms that there is but one Being, and one nature; and that this Being produces in itself, and by an immanent action, whatever goes by the name of creatures [Cp. Manu, I. 8, and Kulluka-Bha*tt*a's commentary thereon]: that he is at once both agent and patient, efficient cause and subject, and produces nothing but what is his own modification."—P. 539 (art. 'Spinoza'), Vol. XI of the Biogr. Dic. in 12 8vo. Vols., which has been already cited, and which was printed in London, in 1784, for Strahan, &c.

As to this system of Spinoza, *vide* also the following remarks: "He... formed it into a regular body of doctrines, ordered and connected according to the manner of the Geometricians; otherwise his opinion is not new. Pagans, Mahometans, and some heretical Christians, have maintained it."—*Id.*

The Encyclopœdia Metropolitana (4th edn., Miscellaneous and Lexicographical, Vol. II, 1830, Art. *Atheism*, p. 64, col. 2,) speaks of "Spinoza's notion that God is the soul of the universe." [Query—how much sense could those men possess who call this system "*Atheism*"?]

Cp. also the following extract from Spinoza's works [made in the *Brahma-vâdin* (Madras), dated March 14, 1896, p. 165, col. 2].: "By God I understand an absolute infinite Being; this is [sa-gu*n*a, for, it is] an unchangeable essence with infinite attributes." In this connexion, Huxley says (in his essay on Science and Morals): "The student of nature who starts from the axiom of the universality of causation, cannot refuse to admit an eternal existence; if he admits the conservation of energy, he cannot deny the possibility of an eternal energy; if he admits the existence of immaterial phenomena in the form of consciousness, he must admit the possibility, at any rate, of an eternal series of such phenomena; and if his

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| * Cp. the following Indian authority:—<br>"What I *should* do, I know;<br>yet, *do* it I will not!<br>What I *should* shun, I know;<br>yet, *shun* it I will not!<br>O organs' Lord! as Thou,<br>heart-seated, dost inspire I do!<br>[Lead Thou me, therefore, in such ways as would not make me rue!]" | = | "Jànàmi dharma*m*,<br>na cha me prav*r*itti*h*!<br>Jànàmy a-dharma*m*,<br>na cha me niv*r*itti*h*!<br>Tvayà, H*r*ishíkesa!<br>h*r*idi sthitena,<br>Yathà niyukto 'smi,<br>tathà karomi!" |

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studies have not been barren of the best fruit of the investigation of nature, he will have enough sense to see that when Spinoza says, 'Per Deum intelligoens absolute infinitum, hoc est substantiam constantem infinitis attributis'—(By God I understand an absolute infinite Being; this is an unchangeable essence with infinite attributes)—the God so conceived is one that only a very great fool would deny, even in his heart." (The *Brahmavâdin's* page already cited.)

To crown the foregoing series of extracts in support of the great doctrine of Svábhinna-nimittopàdàna (which has been formulated by almost every one of the sages, and one of the latest exponents of which was our sage Surapuram Venkatácháryar), the doctrine, namely, which merges the agent and patient of evolution in *One* Complex Whole or Visishtádvaita, I quote the following remarks of Mr. George Thibaut [the matter within square brackets being inserted by me in order to complete the information therein contained]:— "It would hardly be practical—and certainly not feasible in this place—to submit all the existing bhàshyas (on Sage Bàdaràyana's Vedànta-Sutras) to a critical enquiry at once. All we can do here is to single out one or a few of the more important ones, and to compare their interpretations with those given by Sankara, and with the text of the Sutras themselves.

"The bháshya, which in this connexion is the first to press itself upon our attention, is the one composed by the famous Vaishnava theologian and philosopher Rámánuja, who is supposed to have lived in the twelfth century. [He flourished from 939 to 1059 of Sálivâhana's era, *i.e.*, from 1017 to 1137 A.C.] The Rámánuja or, as it is often called, the *Sri*-bháshya appears to be the oldest commentary extant next to Sankara's. It is further to be noted that the sect of the Rámánujas occupies a pre-eminent position among the Vaishnava sects which themselves, in their totality, may claim to be considered the most important among all Hindu sects. The intrinsic value of the *Sri*-bháshya, moreover is—as every student acquainted with it will be ready to acknowledge—a very high one; it strikes one throughout as a very solid performance due to a writer of extensive learning and great power of argumentation, and in its polemic parts, directed chiefly against the school of Sankara, it not unfrequently deserves to be called brilliant even. And in addition to all this, it shows evident traces of being not the mere outcome of Rámánuja's individual views, but of resting on an old and weighty tradition.

"This latter point is clearly of the greatest importance......

"That the ancient teachers, the ripest outcome of whose speculations and discussions is embodied in the Vedanta-Sutras, disagreed among themselves on points of vital importance is sufficiently proved by the three passages quoted. The one quoted last [from Kasakritsna, Vedanta-Sutras, I. 4. 22,] is specially significant as showing that recognised authorities—deemed worthy of being quoted in the Sutras—denied that doctrine on which the whole system of Sankara hinges, viz., the doctrine of the absolute identity of the individual soul with Brahman.

*  *  *  *

"According to Rámánuja.......the teaching of the Upanishads has to be summarised as follows.—There exists only one all-embracing being called Brahman or the highest self [or rather Soul] or the Lord. This being is not destitute of attributes, but rather endowed with all imaginable auspicious qualities. It is not 'intelligence,'—as Sankara maintains,—but intelligence is its chief attribute. The Lord is all-pervading, all-powerful, all-knowing,

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all-merciful; his nature is fundamentally antagonistic to all evil. He contains within himself whatever exists. While, according to *S*ankara, the only reality is to be found in the non-qualified homogeneous highest Brahman which can only be defined as pure 'Being' or pure thought, all plurality being a mere illusion; Brahman—according to Rámánuja's view—comprises within itself distinct elements of plurality which all of them lay claim to absolute reality of one and the same kind. Whatever is presented to us by ordinary experience. viz., matter in all its various modifications and the individual souls of different classes and degrees, are essential real constituents of Brahman's nature. Matter and souls (achit and chit) constitute according to Rámánuja's terminology, the body of the Lord; [Cp. the like terminology, adopted by the Upanishads*, by the Itihásas †, by the Purá*n*as ‡, &c. §, and even by the great poet Ká*l*idàsa in the opening

* *Vide* such passages as the following :—

(1) Bri. Up. $\frac{\text{per our reckoning, V.}}{\text{per Jacob's Conc. III.}}$ vii. 3—23.

(2) Taitt. Up. I (*S*ikshá-vallí), v. 1. 6—7: "Sa *A*tmá, angány anyá (*h*) devatá*h*," *i. e.*,—"He is the Soul; His bodies are the other gods."

(3) Taitt. : "Anta*h* Pravish*t*as *S*ástá janáná*m*. Sarvátmá;" *i.e.*,—
"He dwells within and souls controls, be'ng Soul of all."

† *Vide* such passages as the following :—

(1) Rámáya*ná*, Book VI, Canto 120, *v*. 26: "*S*aríra*m* Te jagat sarvam;" *i.e.*, "Th' whole universe (of souls and bodies, Lord!) Thy body is."

(2) Gitá, X. 20: "Aham *A*tmá, Gu*d*ákesa! sarva-bh*u*tásaya-sthita*h*;" *i.e.*—"Conq'ror of sleep! All be'ngs my bodies are; I'm their heart-seated Soul."

‡ *Vide* such passages as the following :—

(1) *S*rí-Vish*n*u-Purá*n*a, 1. ii. 31: "Prak*r*itim purusha*m* chaiva, pravisyátmechchhayà Hari*h*,
Kshobhayàmàsa sampràpte, sarga-kàle vyayàvyayau," *i. e.*,—
"When evolution-time arrived,
The Lord, at will, pervading, stirred
Matter and souls,—or what 's e'er mutable
And what for ever are immutable."

(2) *Id.* I. xxii, 87: "All these His body are" [="Tàni sarvà*n*i Tadvapu*h*"]; and the six other texts, which, along with this one, have been cited and commented on in our Vedàrtha-sangraha and its commentary, p. 15, Telugu-type edition.

§ *Vide* such passages as the following :—

Vedànta-S*u*tras, I. iv. 23: "Prak*r*itis cha; pratijñà-d*r*ish*t*ántànupa-rodhàt;" *i.e.*,—

"And (He is) the world's material cause also; for, by holding thus alone, can we justify both the enunciated proposition and its illustration (as contained in Chh. Up., VI. i. 3 and 4 respectively). ["The enunciated proposition" here referred to, as well as its "illustration," are set forth, *ante*, Part III, Aph. 25, p. 102, note.

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verse of his *Sákuntala*;] they (*i. e.*, matter and souls) stand to him in the same relation of entire dependence and subserviency in which the matter forming an animal body stands to its soul or animating principle. The Lord pervades and rules all things which exist—material or immaterial—as their antar-yàmin; the fundamental text for this special Ràmànuja tenet —which in the writings of the section is quoted again and again—is the so-called* antar- yàmin bràhmana (Bri. Up., III, 7) which says, that within all elements, all sense-organs, and, lastly, within all individual souls, there abides an inward ruler whose body those elements, sense-organs, and individual souls constitute.—Matter and souls as forming the body of the Lord are also called modes of him (prakàra). They are to be looked upon as his effects, but they have enjoyed the kind of individual existence which is theirs from all eternity† [just as the Lord's attribute of goodness is itself eternal as being dependent on His eternal choice], and will never be entirely resolved into Brahman. They, however, exist in two different, periodically alternating conditions. At some times they exist in a subtle state in which they do not possess [rather, do not *manifest*, (*vide* Gítà, ii. 16 and our Bhàshya thereon)] those qualities by which they are ordinarily known, and there is no distinction of individual name and form. Matter in that state is unevolved (avyakta); the individual souls are not joined to [organised] material bodies, and their intelligence is in a state of contraction, [or] non-manifestation (sankocha). This is the pralaya state which recurs at the end of each kalpa [or world-period], and Brahman is then said to be in its causal condition (kàranàvasthà). To that state all those scriptural passages refer which speak of Brahman or the self as being one only, without a second. Braman then is indeed not absolutely one, for it contains within itself matter and souls in a germinal condition; but as in that condition they are so subtle as not to allow of individual distinctions being made, they are not counted

* I cannot understand what made Mr. Thibaut use the disapproving epithet "so-called" in this place. Whatever might be said by atheistic interpreters of the Purva-Mímàmsà as to the name "Bràhmana" being applicable only to "that portion of the Veda which states rules for the employment of the hymns at the various sacrifices" (*vide* Apte's Sans. Dic., under, "Bràhmana"), yet, the view of all such atheistic opponents that the Vedànta cannot inculcate the knowledge of, and enjoin the rules of meditation on, a really existing Brahman, has been exploded in the first four of Sage Bádaràyana's Vedànta-Sutras. Each sub-division of an Adhyàya in the Bri. Up. being accordingly, by the universal consent of Vedàntins, designated a "Bràhmana," *that* sub-division which, according to Mr. Thibaut himself, teaches "that within all......there abides an inward ruler" (or "antaryàmin") and enjoins meditation on such Being, is, I think, naturally and properly called the "Antaryàmi-Bràhmana."

† Even the school of Sankara admits the *past* eternity or beginninglessness of matter, souls, and the Lord, in the following formula :—

| | | |
|---|---|---|
| "(1) The soul, (2) the Lord,<br>(3) pure knowledge, and—<br>(4) Its diff'rence from the first two entities;<br>(5) Nescience, (6) its contact with pure knowledge; these<br>Six are *un*born, we understand." | = | "[1] Jíva(*h*) [2] *Iso*,<br>[3] Visuddhà chid,<br>[4] Bhedas tasyàs tayor dvayo*h*,<br>[5] A-vidyà,<br>[6] tach-chitor yogash,<br>Sha*d* asmàkam an-ádaya*h*." |

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as something second in addition to Brahman [as the child in the womb of a woman whose pregnancy has not become apparent, is not distinguished from its mother].—When the pralaya state comes to an end, creation takes place owing to an act of volition on the Lord's part.‡ Primary unevolved matter then passes over into its other condition; it becomes gross and thus acquires all those sensible attributes, visibility, tangibility, and so on, which are known from ordinary experience.§ At the same time the souls enter into connexion with material bodies [="kara*n*a kalebarai*h*," &c., *vide* Sage Bhaṭṭárya's Hymn to the Lord as manifest in *Srí*-rangam, Centum II, *v*. 41, translated, ante, Part III, Aph. 22, note 51, pp. 95-96] corresponding to the degree of merit or demerit acquired by them in previous forms of existence; their intelligence at the same time undergoes a certain expansion (vikàsa). The Lord, together with matter in its gross state and the 'expanded' souls [or rather souls of 'expanded intelligence—each of the soul-essences being ever-unchanged,] is Brahman in the condition of an effect (kàryàvasthà). Cause and effect are thus at the bottom the same; for the effect is nothing but the cause which has undergone a

‡ See *ante* Part III, note 51, the following extract especially :—"Finally, however, the result of all these changes is that an ultimate equilibrium is reached, which is rest in the inorganic and death in the organic world; as when the sun with all its planets shall have parted with all its heat, and all its energy shall have run down to one uniform level. From this state it can only be roused by some fresh shock from without, dissipating it again into a mass of diffused matter and unbalanced motions. [Cp. our description of the Creator as "Tamo-nuda*h*" or "Matter-stirrer" (Manu, I. 6)].

"Hence we come to the final statements of the Spencerian philosophy as given in the words of its author:

"This rhythm of evolution and dissolution, completing itself during short periods in small aggregates (= our avàntara-s*r*ish*t*i-pralayau), and in the vast aggregates distributed through space, completing itself in periods which are immeasurable by humam thought (our mahà-s*r*ish*t*i-pralayau), is, so far as we can see, universal and eternal, each alternating phase of the process predominating, now in this region of space and now in that, as local conditions determine...."

§ Cp. the following paragraph of Tyndall: "Here, then, our æther-waves untie the bond of chemical affinity, and liberate a body—sulphur—which at ordinary temperatures is a solid, and which therefore soon becomes an object of the senses. We have first of all the free atoms of sulphur, which are incompetent to stir the retina sensibly with scattered light. But these atoms gradually coalesce and form particles, which grow larger by continual accretion, until after a minute or two they appear as sky-matter. In this condition they are themselves invisible; but they send an amount of wave-motion to the retina, sufficient to produce the firmamental blue. The particles continue, or may be caused to continue, in this condition for a considerable time, during which no microscope can cope with them. But they grow slowly larger, and pass by insensible gradations into the state of *cloud*, when they can no longer elude the armed eye. Thus, without solution of continuity, we start with matter in the molecule, and end with matter in the mass [="pradhanadi-veseshantam," *ante*, p. 105]; sky-matter being the middle term of the series of transformations."—*Fragments* aforesaid, p, 442.

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An Objection, stated.

**26.** "How, then, are the texts which represent the Lord as immutable, to be accounted for?" one may ask.[54]

Answer to the Objection.

**27.** The texts in question affirm the immutability of the Lord's Essence (of which Essence, matter and souls are ever parasitical adjuncts).

A Further Objection, stated.

**28.** "How, then, can the Lord be said to transform Himself into the universe?," one may again ask.

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certain change (pari*n*áma).* Hence the cause being known, the effect is known likewise." †—The Vedánta-*S*utras with the Commentary by *S*ankara-chárya, Translator's Intro., pp. xvi-xxix ("Sacred Books of the East" Series, vol. xxxiv).

[54] The following are some of the texts referred to by the Objector in this place:—

(1) *S*v. Up. vi. 19: "Him who,—from (cumb'ring) acts or (matter's) qual'ties, free,—is calm;—[= Expressions (1), (4) and (5) of the original.]

Him whom, flaw—natural or adventitious—doth not stain." [= Expressions (2) and (3) of the original.]

[The original = "(1) Nir-gu*n*am, (2) niranjana*m*, (3) nishka*lam*, (4) nishkriya*m*, (5) santam."]

(2) Taitt. *A*nanda-Vallí, i. 1: "Satya*m* Jnánam, An-antam, Brahma"; *i.e.*:—

"The Supreme Being is Eternally and Immutably Self-existent, Self-luminous, Infinite."

(3) *S*rí-Vish*n*u-Purá*n*a, I. ii. 1: "A-vik*a*r*a*ya *S*uddh*a*ya," &c., *i.e.*, "To Him that is Immutable, Pure," &c.

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* Cp., *ante*, Part III, note 51, p. 96, the following Sentence of Herbert Spencer: "That which persists, unchanging in quantity, but ever changing in form, under these sensible appearances which the universe presents to us, transcends human knowledge and conception, is an unknown and unknowable power, which we are obliged to recognise as without limit in space and without beginning or end in time."

† *Vide* the Chh. Up. VI. i. 3, which may be translated as follows:—

| | | |
|---|---|---|
| "Hast thou enquired and learn'd all about that All-ruling Soul,<br>Whose nature learn'd and pondered and assimilated whole,<br>*That* of all things, learn'd, pondered and assimilated is<br>[—Since, in His Form and Essence, all things' sum included is—]?" | = | "Uta Tam *A*desam apràkshyo, Yenàsruta*m* srutam bhavaty-amatam matam, avijnàta*m* vijnàtam?" |

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Answer to the Objection.

**29.** His transformation is through what constitutes His eternally inseparable Body [and consists of matter and souls; and, unlike the separable staff or ornaments of a man—which are *not*, according to the usage of classic language, included within the ego or 'I' of the man,—*are*, according to the usage of Scriptural language, included within the Ego or 'I' of the Lord].

A Still Further Objection—
anticipated and answered.

**30.** (If it be asked,—"Is it possible for a Being whose Essence is immutable, to become, through His body, the material cause of every product in the universe?," we reply that,—) surely, what is possible to an insignificant spider (which, while keeping its soul-essence immutable, becomes, through its body, the material cause of cobwebs by evolving, spinning and weaving all their threads), cannot but be possible to the Omnipotent![55]

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[55] *Vide* the texts:—

(1) *S*v. Up., V. 7:—

"Transcendent, varied, natural, are said to be,
Indeed, His wisdom, pow'r, strength and activity." (=sway'ng energy.)

= { "Par*a* 'Sya saktir vividhaiva sr*u*yate,
Sv*a*bh*a*vik*i* jn*a*na-bala-kriy*a* cha."

(2) Mu*nd*. Up., I. i. 7:—

"Just as the spider sends forth and draws in its threads," &c.
[="Yathor*n*a-n*a*bhis srijate g*r*ih*n*ate cha," &c.]

(3) "Itself the spider sends forth threads, itself then draws them in;
So, all this cosmos, God,—Himself evolves, Himself involves."

(4) Sage Bha*tt*arya's Hymn to the Lord as manifest in *S*rí-rangam, Centum 2, *v.* 31:—

"Lord! Thy will absolute,—transcending e'er our ken
Of what is possible and what's impossible,—
Unaided plans, and, as planned, forms, the inf'nite world.
Unto the whole world, thus, by thy mere will evolved,
Thee, through Thy body, as 'the cause material', Scriptures name.
Of this Thy glorious pow'r, some illustration, spiders give."
[="Karye 'nante Sva-tanu-mukha-tas Tv*a*m up*a*d*a*nam *a*hus;
S*a* Te saktis, 'su-karam itarach che'ti vel*am* vilanghya,
Ichchh*a* y*a*vad viharati sad*a*, Ranga-R*a*j*a*napeksh*a*,
Saivesa*n*ad atisaya-kar*i*; sor*n*a-n*a*bhau vibh*a*vy*a*."]

Having thus expressly shown how the Lord is the *material* as well as the efficient cause of the universe, the author of these Aphorisms has left unsaid, in so many words, that the Lord is likewise the world's instrumental or accessory (saha-k*a*rin) cause also. The reason of this omission is,



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## Creation or Evolution, defined.[56]

**31.** The Lord is said to create or evolve, when He—

(*a*) changes the arrangement of matter's parts, and

(*b*) gives souls, organised bodies and organs, so as to develop their intelligence.

---

that the Lord's being the instrumental or accessory cause also, evidently follows from the facts,—

(*a*) that omniscience and other excellent attributes have been predicated of the Lord (*vide ante*, Part III, Aphs. 1—12), and

(*b*) that the characters of material cause and efficient cause, are united in one and the same Being. [It is a matter of common experience that *instruments* must needs be used in moving what is *outside* a being's organism, but nothing beyond his own *will* need be used by a being in moving his own limbs which are constituent elements of his organism. Whereas the water in a vessel has to be stirred with some such instrument as a pole held in the hand or by the hand itself, the hand itself is stirred solely by the will of the lord of the organism (kara*n*adhipa). Unto the Lord of all, the lord of each finite organism and also the whole of each such organism stand in the relation of limbs movable by will-power alone. Accordingly, the *S*v. Up. (vi. 9) describes the First Cause thus:—

" *He* is the Cause, who is the Lord
Of organs all and all their lords."
(=" Sa K*a*ra*nam*, Kara*n*adhip*a*dhipa*h*.")]

The Ved*a*nta-S*u*tras too, (I. iv. 22, 23, &c., cited, *ante*, pp.102 108, &c., have treated this subject, in the same way.

[56] Having shown that the Lord Himself is, to the universe, all the three kinds of cause, namely, the efficient, the material, and the instrumental or accessory, our author proceeds to explain how the Lord can be said to be the Creator of the universe of matter and souls, while texts of Revelation—original and derivative, *i.e.*, both statutory and statute-construing—set forth that both matter and souls are eternal, these texts being as follows:—

I. As to the eternity of matter:

*Vide* (1) Taitt. Up., VI (Náráya*n*am), X. 5:

" One *un*born entity,—material-substance-shaped, red, white and black,—
There is (—being thus marked because fire, water, earth, are thence produced).
A numerous progeny—resembling its own various parts—it yields."
[= " Ajám, ek*á*m lohita-sukla-k*r*ish*ná*m,
Bahvím praj*á*m janayantí*m* sa-r*u*p*á*m......"]

(2) Mantropanishad, Mantra 5: " The Primordial Matrix of the universe, is without beginning or end."
[= " Gaur anádyanta-vatí, sá janitrí bh*u*ta-bhávaní."]
[Cp. the Sánkhya-*sutra*: " Am*u*lam M*u*lam," *i.e.*, " the Cause is causeless."]

(3) *S*rí-Vish*n*u-Purá*n*a, I. ii. 21:—

" *That* three-qualitied matrix of the universe, is without cause, beginning or end."
[= " Tri-gu*nam* tad jagad-yonir, anádi-prabhavápyayam."]

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Preservation, defined.

**32.** The Lord is said to perform His function of world-preservation, when He, by His fostering pervasion of all created or evolved products,[57] after the manner of fresh water in the case of

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II. As to the eternity of souls :—
*Vide* (1) Taitt. Up., VI (Náráya*n*am), X. 5 :—
"In it, one *un*born entity indeed—
Called bound-soul,—doth his acts' fruit taste with zest."
[= "Ajo hy eko jushamá*n*o 'nusete, &c."]
(2) *S*v. Up., I. 9 :—
"Two rationals unborn, there are :
One, ignorant and subject is ;
Th' other, all know'ng and sovereign."
[= "Jnájnau dváv ajávísanísau."]
(3) Ka*th*a-Up., II. 18, and Gítá, II. 20 :—
"This vi-pas-chit, *i.e.*, rational, is without beginning, without end, without change; though old, yet is ever fresh or new ;" &c.
[= "A-jo, nityas, *s*ás*v*ato 'yam, purá-*nah* ;" &c.]
Explanation of what is meant by the word—Creation or Evolution.

1. In the state of dissolution, "Darkness, *i.e.*, subtle matter, becomes merged in the Supreme Lord,"
[= "Tama*h* Pare Deva ekí-bhavati,"] says the Subálopanishad (Kha*n*da 2).

2. "Afterwards," says Manu (I. 6), "the Self-existing, Self-born and Self-embodied Seat of every good and Antidote to every evil,—who, Omnipotent and Subtle or Unmanifest, desired to make (gradually) manifest (all) this universe of great elements, &c.,—became manifest Himself, as the Stirrer of the Darkness or Primordial Subtle Matter." [Cp. the following expression of *Milton's Paradise Lost*, I. lines 19—22 : "thou......madest it (the vast abyss) pregnant."]

3. So much for the development of matter. Next, comes the development of souls by the grant to them of organised bodies and organs so as to render them—merged as they are in chaotic matter, during the period of the world's dissolution—expand in intelligence, and thence become ripe enough to enjoy temporal bliss *preparatory* to salvation, and eternal beatitude *after* salvation.

[57] *Vide* such texts as the following :—
Taitt. Up., *A*nanda-Vallí, Anuváka VI, Panchásat 2, Clauses 8 and 9 :—
"Having created or evolved it, He, fostering, pervaded the same ;" [= "Tat srish*t*vá, tad evánu-právisat ;"] *i.e.*,—
became accessible to, and realisable in, the hearts of the evolved beings, in such manner as is indicated in the text :—"Whoever devotionally realises his heart-abiding Being (nihita*m* guháyám)—who is (Brahman or) Supreme in Essence and Attributes, who is eternally and absolutely Self-existent (Satyam), and who is eternally Self-luminous and Omniscient (Jnánam), and is Infinite (Anantam), in extension and duration, and in the number and excellence of His attributes; attains eternal beatitude in the Highest Heaven, in the way of enjoying (asnute) the Blest Essence and all the Blest Attributes of that Supreme Omniscient Being (sarván kámán, saha Brahma*ná* Vipaschiteti)."—Taitt. Up., *A*nanda-Vallí, Anu-váka i, Panchásat 1, Clauses 9 and 10, and *id.*, Panchásat 2, Clauses 1 and 2.

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plants, does all things needful for their safety and growth [—*i.e.*, the "Yoga-kshema" of the Gítá, (ix. 22)].

Dissolution, defined.

**33.** As a father places under confinement a straying disobedient son, the Lord deprives souls, of the use of bodies and organs which they, diverting from their proper use, (namely, dedication to the service of the Lord and His servants,) have employed in the service of unworthy objects.[58]

[Cp. the following lines of Tennyson—portraying the angel-protected chastity of his heroine, Godiva:—

"Then she rode back, clothed on with chastity;
And one low churl, compact of thankless earth,
The fatal byword of all years to come,
Boring a little auger-hole in fear,
Peeped; but his eyes, before they had their will,
Were shrivelled into darkness in his head,
And dropped before him. So the powers who wait

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[58] *Vide* such texts as the following:—

(1) *Srí-Vishnu-Tattva*,—

"This wondrous frame—with hands, feet, and all other organs stored—
Was giv'n at starting, for be'ng used in th' service of the Lord."
[="Vichitrá deha-sampattir, *Is*var*a*ya niveditum,
P*u*rvam eva k*r*itá, Brahman! hasta-pádádi-sa*m*yutá."]

(2) How Saint Bhakti-sára was, by Divine Grace, enabled to reduce to practice the ideal of duty inculcated in the above-cited text of the *Srí*-Vish*n*u-Tattva, is set forth in *v.* 63 of that Saint's Second Hymn, as follows:—

"O Lord! (—who, on th' Vice-crushing snake, reclin'st,
Having spread out on high the starry heavens,
And made us know their mutual action's sense,—)
I have sustained my life,—(1) enquiring after Thee,
(2) Recording such enquiry's fruits, (3) perusing th' same,
(4) Hearing the same explained, (5) bowing my frame (to Thee and Thine),
(6-7) And, with my whole heart, ever loving and adoring Thee."

(3) Taitt, Up., *A*nanda-Vallí, Anu-váka VI, Panch*á*sat 1, Clauses 1 and 2:—

"The truth is this: *He* 's said to live,
Of whom 'tis true that he knows God;
'Tis likewise certain—*he* doesn't live at all,
Who hath no knowledge of the Lord of all."
[By knowing God, may all souls, learn to live!
Spreading such knowledge, may Saints, *here* heaven give!]
[="A-san eva sa(*h*) bhavati,
A-sad Brahmeti veda chet;
Asti Brahmeti ched veda,
Santam ena*m* tato vidur iti (tattvam)."]

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On noble deeds, cancelled a sense misused: *
And she, that knew not, passed; and all at once,
With twelve great shocks of sound, the shameless noon
Was clashed and hammered from a hundred towers
One after one; but even then she gained
Her bower: whence reissuing, robed and crowned,
To meet her lord, she took the tax away,†
And built herself an everlasting name." *Chambers's Cycl. Eng. Lit.*, edn. of 1858-9, Vol. II, pp. 588-9.

Fourfold Classification of the Lord's operations of (1) Evolution, (2) Preservation, and (3) Dissolution.

**34.** Each of the Lord's three operations heretofore described, [namely, (1) Evolution, (2) Preservation, and (2) Dissolution,] is of four kinds.[59]

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(4) Manu's Code, xii. 9:—

"Offending with his *thought*, man, [*i.e.*,, "thinker," *vide* Ogilvie's Student's Eng. Dic., Preface,] turns the lowest of his kind;

With *tongue* offending, he 's in dumb birds' or beasts' frames, confined;

With body wronging, he 's fixt, motionless, as plant or stone:

Thought-pow'r, speech-pow'r, act-pow'r, whate'er 's abused, men 'cease to own."

[="*S*arira-jai*h* karma-doshair yáti sthávara-t*á**m* nara*h*;
Váchikai*h* pakshi-m*r*iga-tám, mánasair antya-játi-tám."]

Cp. the following sayings of Christ: (*a*) "......if thy right eye offend thee, pluck it out......" (Matthew, v. 29.)

(*b*) "And if thy right hand offend thee, cut it off." (*Id.* 30. Cp. *id.* xviii. 8, where a like injunction is added as to the offending foot also.

(*c*) "...there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." (*Id.*, xix. 12).

* It is related of our Saintess An-as*u*yá (or The Unenvying) that when she had undertaken to entertain three noble guests, and the latter, in view to testing the height of her hospitality made the strange request that she would serve them in her nudity, she, by the power of faith [which, as Christ says, can even move mountains,] and the power of chastity [which a Tamil proverb says can, at will, bring down showers from heaven], instantly reduced them to the condition of cradled infants, and, in their state of innocence thus ensured, suckled them in her undress without prejudice to her chastity. The story adds that these souls, thus entertained by the Saintess, were afterwards born as the children of her womb.

† "Bliss-Goddess, Saints—our Mediatrix call."
(="Lakshmí*h* Purushak*a*ra-tve nirdish*t*á Paramarshibhi*h*.")

59 *Vide* the *S*rí-Vish*n*u-Purá*n*a, I. xxii. 23.

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(1) Evolution, fourfold.

**35.** United with the quality of universal stirring, the Lord effects the world's evolution, Himself pervading—

(*a*) the Lotus-born (the container of all subsequently-born creatures),

(*b*) the (ten) Lords of creation (who are directly the sons of the Lotus-born),

(*c*) time* [*i.e.*, duration, continuity, or order of succession, *vide* *S*rí-Vish*n*u-Purá*n*a, I. ii. 79, and Gitá, X. 30 and 33, XI. 32 = "I am time (the reckoner)," &c. So, the sun, and the Lord—as manifest in the sun, are each of them called "the year."—Taitt. Up., Pra*s*na VI (entitled Náráya*n*am), Anu. 50; = Jacob's Conc., Mahánár. 23. 1], and

(*d*) all embodied creatures (that beget offspring).[60]

(2) Preservation, fourfold.

**36.** United with the quality of all-clearing calmness, the Lord effects the world's preservation,—

(*a*) becoming Incarnate as Vish*n*u,[61] &c.,

(*b*) establishing Laws and guiding all, through the agency of Manu, &c., and

(*c* and *d*) pervading time* and all embodied creatures (that act as protectors).[62]

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[60] *Id.*, I. xxii. 24-25, and 31.

[61] *Vide* the verse: "Madhye-Virinchi-Girisam̃, Prathamávatára*h*."—Verse 51, Centum 2, of Sage Bha*tt*árya's Hymn to the Lord as manifest in *S*rí-Rangam.

[62] *Vide* the *S*rí-Vish*n*u-Purá*n*a, I. xxii. 26-27, and 32.

* Time may be conceived as what, for the most part, is the rhythmic motion of Nature or the orderly action of, Nature's God whose *motions* we strive to *count* while His *extensions* we strive to *measure*. When the Lord is said to pervade qualities (as in Gítá, X. 36), or motions (as in Gítá, X. 38), the meaning is that He pervades the *substances* in which the qualities or motions are manifested, and is the *sole cause* of the existence and manifestation of such qualities or motions. (*Vide* Gíta, XVIII. 78, where, in the expression "Yogesvara," the Lord is described as the Cause of all things' attributes.) Cp. the following expressions:—

(1) We express one motion in terms of another, by saying that A's velocity or rate of motion is twice that of B.

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(2) "Beating time (in music)." [Apte's Sans.-Eng. Dic., under "Tá*l*a."]

(3) The Amara-Kosa says,—"Tála*h* kála-kriyá-manam," *i.e.*, "Tála or beating (in music), is the act of measuring time by means of motion." In other words, it is the expression of longer motion in terms of shorter units of motion.

(4) Humboldt in his grand work entitled the "Cosmos" or "The Beautiful Order," says :—"We measure space (or any magnitude) by time (*i.e.*, in terms of our motions with respect to such magnitude), and time by space.

(5) Both magnitude and motion are but the inseparable adjuncts or properties of substances [=dravyá*n*ám prithak-sthityanarha-viseshan*a*ni].

(6) Substance, quality, and action, (= "dravya, guna, and karma".) are the only categories that exist, and substance (dravya) has been defined as *that* which is the seat of quality or action (= "gu*n*ásraya" or "kriyásraya." (*Vide* Varayogin's Com. on *ante*, PartI, Aph. 68, p. 32).

That time is but action, motion, or state of substance, appears also from the following expressions :—

(1) "*There*, he's the *master*, not the *slave* of time ;
*There*, time, on none is constituted prime."

= "Kála*m* sa pachate tatra ;
Na kálas tatra vai prabhu*h*."

—A text cited in our Vedártha-sangraha, our own Telugu-type edn., p. 114.

(2) Speaking of a perfect king—who uses his best endeavour for bringing heaven on earth, (in the spirit of the prayer—"Thy will be done on earth as it is in heaven,") the *S*rí-Mahá-Bhárata says :—

"Is it the *age* that makes the *king* ? or makes the *king* the *age* ?"
Be thou not, doubting thus. *Know*, 'tis the *king* that makes the *age*.'

"=Kálo vá kára*n*am rájno ? rájá vá kála-kára*n*am ?
Iti te sa*m*sayo má bhud ; ráj*a* kálasya kára*n*am."

The following is an extract from the *S*rí-Vish*n*u-Dharma of Sage *S*aunaka (Ch. 107, *v.* 57) :—

(3) "The iron and the golden ages, forms reversed assume,
According as one thinks or not, on Him whose name is Om !"
(*Vide* Gítá, viii. 13 ; the expression—"Om-sprung are Vedas all ;" and Gít*a*, XV. 15 ; &c.)

= "If, of two men, (*a*) one *holds* at heart, World's Saviour fast,
And (*b*) th' other *not* ; (*a*) *that*, though last 's first ;
(*b*) *this*, though first 's last."

Cp. too, the Amara-kosa, where, in the series of synonyms, we have the following expressions :—

(*a*) "Kàlo, (*b*) dish*to* 'py, (*c*) anehà 'pi," &c., (*d*) "daivam, (*e*) dish*tam*, (*f*) bhàga-dheyam, (*g*) bhàgya*m*, (*h*) [strí] niyatir, (*i*) vidhi*h*."

These expressions mean respectively,—

(*a*) "the reckoner, (*b*) the ordered (see Apte's Sans.-Eng.-Dic.), (*c*) the indefeasible," &c., (*d*) "the God-sent, (*e*) the ordered, (*f*) the allotted, (*g*) the merited (= bhàgànuru*p*am), (*h*) the fixed, and (*i*) the commanded."

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Expression (*i*) here = the saying: "Kriyà kevalam uttaram", *i.e.*,

"*Action* 's the sole reply he makes
To those who seek to know his will" (—as did the Roman senator who was asked to suggest the easiest method whereby a conqueror can maintain his rule over a newly conquered country).

"Action", according to Demosthenes, is the best means of instructing and impressing an audience. (Cp. Gítá, XVIII. 61.) "Time solves all problems"; and "Ripened by time (="Kàla-pakvàni"), *i.e.*, developed by Nature's benign processes, all things become intelligible and sweet"; are also proverbial expressions.

The result of the whole of this discussion, therefore, is that infinite extension and infinite duration can be conceived, but as the *Attributes* of the infinitely extended and infinitely enduring Lord—in whom "we live and move and have our being." (As to extension or direction, cp. ante, Part II, Aph. 52, note 32.) *Vide* the devout astrologer's verse—

"Tad eva lagna*m*," &c., which means:
"O Lord of Bliss! I call to mind Thy feet, 'tis my best hour," &c.

"Nimeshas Te bhaved ràtrir, unmeshas Te bhaved divà," *i.e.*,

"The closing of Thy eye is night, its op'ning's day," says Brahmà's address to our lord *Srí*-Ràma in the Rà*mayana* (Bk. VI., Canto 120, *v*. 25). Cp. the following passage of Herbert Spencer:—"The resistance-attribute of Matter [*i.e.*, "God's Body" according to the terminology of Indian Sages,] must be regarded as primordial and the space-attribute as derivative. Whence it becomes manifest that our experience of *force*, [*i.e.*, "of operative finite souls and God" according to the terminology of Indian Sages (*vide* Gítà, vii. 5),] is that out of which the idea of Matter is built." (—*First Principles*, 4th Edn., 1880. pp. 166-7.) "Concerning Time, relative and absolute, a parallel argument leads to parallel conclusions." (*Id.*, p. 165).

(4) "Gatyarthà(*h*) buddhyarthà*h*," *i.e.*, "all words which mean *motion*, are, by classic usage, employed to signify *mental action* or thought."

(5) "Mind moves matter (*mens agitat molem*)." This proposition is *completely* true of souls, in *that* soul-state alone which is made perfect by the process of salvation. All those souls, therefore, are called *bound*-souls who are the slaves of the situation in which they find themselves, each such situation being no other than groups of antecedent and simultaneous psychical actions (or soul's changes of state,) and consequential motions (or bodily changes of place), all of which actions and motions are comprehended under the name of *karma*. On the other hand, all those souls who are Ever-free, *i.e.*, the Eternal Angels, and all those souls who have been made free by the process of salvation, are characterised as those souls who ever are, or have come to be, masters of every situation, *i.e.*, of every group of surrounding actions and motions, and possess thus the status of sva-ràj or self-master [*vide* (per Jacob's Conc.) the Chh. Up. 7. 25. 2; Mahànàr. 11. 13; &c.; and Kaush. Up., 4. 20; Chh. Up. 2. 24. 12; Taitt. Up. 1. 6. 2; &c.]

Only to souls who are possessed of this highest status, belongs the privilege of serving, with perfect freedom, both God and the Godly. In *their case alone*, is it true that no action—due to themselves or of environing souls or bodies—*necessitates* or *prevents* their changing their self-chosen course. [Cp. a similar observation of Herbert Spencer with reference to the First Cause.—*First* Principles, cited *ante*, p. 97, sub-note §].

(6) "Kàla-chakra" or "the Wheel of Time," whence the Lord (*vide* Dramidopanishad, IV. iii. 5 and 6) is named "Chakra-pàni" or "Wielder of

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(3) Dissolution, fourfold.

**37.** United with the quality of all-involving darkness, the Lord effects the world's dissolution, Himself pervading—

(*a*) Rudra,

(*b*) Agni, Antaka, &c., (who are subordinate to Rudra),

(*c*) time,* and [* See asterisk-note, *ante*, p. 118 ff.]

(*d*) all embodied creatures (that act as destroyers).[63]

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the Wheel of Infinite Time" (just as He is elsewhere called " Ananta-*s*ayana" or " Occupier of the whole of Infinite Space "). Cp. this with the statement :—

(*a*) that one of the grandest discoveries of modern science is the periodicity of all phenomena. [(W. T.) Brande and (G. W.) Cox's *Dictionary of Science*, &c.] ; and

(*b*) that history repeats itself.

[Cp. the following text of the *S*rí-Vish*n*u-Purà*n*a (I. v. 65) :—

" Yathartushv *r*itu-lingàni nànà-rupà*n*i paryaye,
Drisyante tani tany eva, tathà bhàvà(*h*) yugàdishu ;" *i.e.*,—
" As seasons roll—distinguished by the selfsame season-marks,
Eons roll, with the products that peculiar are to each."]

(6-*a*.) " Amita-visva-kriyà-maya !" *i.e.* " O thou—who with the Cosmos' inf'nite motions art identified !—(Sage Vedàntàchàrya's Sudarsanàsh*t*akam, *v.* 5.)

(7) " Chetas chakrati," &c. (—being an epitome of verses 65-79, &c., of the *S*rí-Vish*n*u-Puràna, Bk. I, Ch. xxii, known as the Astra-Bhusha*n*àdhyàya or Chapter on the Lord's Weapons and Ornaments). The meaning is that— " the Lord's well-ordered will 's identified with His discus or wheel " (though a special Angel has the privilege of being called after this name, and endowed with certain distinctive functions). As to the Lord's discus being His indefeasible will, *vide* also the Ahirbudhnya-Sa*m*hità which is followed by our *S*ruta-Prakàsikà (or Great Commentary on the *S*rí-Bhàshya). The second of the verses with which the *S*ruta-Prakàsikà opens, is as follows :—

| | | |
|---|---|---|
| " I bow to that sweet-looking light—<br>Which, outward, inward, gloom dispels ;<br>Through having which, ' the Lord of Bliss,'<br>'Tis said, ' hath indefeas'ble will '<br>(—As when a man's wealth is his corn,<br>'Tis said—' he is rich *through* his corn')." | = | " Bahir antas tamas-chchhedi, Jyotir vande su-darsanam ;<br>Yenàvyàhata-sankalpa*m*, vastu Lakshmí-dhara*m* viduh<br>(—Yathà, ' dhànyena dhanavàn, ' dhànyàbhinna-dhaníryate)." |

[63] *S*rí-Vish*n*u-Purà*n*a, I. xxii, 28-29, and 33. That the Lotus-born, his son Rudra, &c., are all subordinate agents acting under the authority of Vish*n*u, appears from *id. v.* 31-33. Here, the mention of Vish*n*u in *v.* 32, among the belongings of Vish*n*u (as is done in the Gítá, x. 37), is meant to refer to a particular form or function assumed by Vish*n*u during His Incarnation of the same name. Cp. also such expressions as the following : " The Lord of all, He 's of Himself the Lord " [( = " Pati*m* visvasyàtmesvaram "),


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AN OBJECTION—

based on the supposed inequalities in creation.

**38.** Some object thus: "Seeing that the Lord creates some happy and others miserable, are we not to ascribe to Him (*a*) partiality and (*b*) hard-heartedness?

ANSWER TO THE OBJECTION.

[Cp. the answer—

"God, in externals does not place content;"
"To *intend* harm, th' *humblest soul is not compelled*."—Pope's *Essay on Man*, and Marcus Aurelius's Meditations.]

**39.** We answer that neither, (*a*) partiality nor (*b*) hard-heartedness can be ascribed to the Lord; for,—

(1) in creating some souls happy and others miserable, He merely metes out to souls the measure they have earned for themselves by their own past actions; and,

(2) in inflicting pain on certain souls, He consults their own good, by making them shun in future the erratic course of action which they pursued before. In acting thus, the Lord resembles a benign mother who causes pain to the tongue of a froward child which has swallowed (an indigestible substance such as) mud.*

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—Taitt.-Up., Prasna VI (Náráya*n*am), Anu-váka 11, Mantra 3 (= Jacob's Conc. Mahánar, 11. 3). Here, the mention of the Lord among His belongings, is an emphatic mode of inculcating the fact that He is not Himself subject to any other being.

* *Vide* Vedánta-S*u*tras, II. i. 34; Sage Bha*tt*árya's Hymn to the Lord as manifest in Srí-Rangam, Centum 2, *v*. 42; Gítá, VII. 19; and the passage of Herbert Spencer which maintains that, by the annexation of pain to wrong-doing being "insisted on...from generation to generation," "habits have been modified, and the feelings proper to them made innate," so that men "have been rendered in a considerable degree organically moral...".—*First Principles*, 4th edition, 1880, p. 118. Prof. Tyndall and Mrs. Annie Besant, too, I think, similarly explain the formation of instinct which Indian Sages call vásaná. Cp. the sayings:—

"A poet is born, not made;"
"By innate virtue, not by practice, rise
Souls—truly bounteous, sweet-tongued val'rous, wise;"
(= "Dát*ri*-tva*m*, priya-vakt*ri*-tva*m*, dhíra-tvam, uchita-*gn*a-tá,
Abhyásena na labhyante, chatváras saha-já(*h*) gu*n*á*h*.")

The sense of the last-cited saying is, that the *cumulative effect of lives lived through a past eternity*, and *not the effect of practice during this present life alone* (—which, when compared with the former, bears but the insignificant proportion of *one to infinity*), is the main factor that determines the nature and sequence of present events.

"When Sage Bha*tt*árya found shelter from a shower, in the house of an ignorant huntsman in the village of Pádirikkudi, and happened to enquire of the huntsman if he had to report 'any news worthy of note,' the huntsman made the following statement: 'I have seen something extraordinary. I went a-hunting into the woods, and, catching a young hare, caged and

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## The Lord's Possession of an All-transcendent Form.
[ = Expansion of the theme, broached, *ante*, Part III, Aph. 1, Clause (6), p. 67.]

**40.** According to the verse (*vide* Dramidopanishad, III. ii. 1.)—

" Our Cloud-hued Lord—who mad'st
The earth, with all its waters three
(—Namely, streams overground,
Springs underground, and rains heavenly) !"

the Lord—clothed in His All-transcendent Form—performs the work of creation (or evolution), &c.[64]

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carried it home. The mother of the young hare made many approaches towards me as I was returning home, and when, leaving the mother behind I was about to enter the gate of my house, the mother plaintively lay down in front of me like a prostrate penitent. Moved by pity, I thereupon let go her caged young one.' Deeply affected by hearing this account, Sage Bhattárya gave expression to the following reflections :—

'The Lord's teaching in the Gítá (XVIII-66)—" Make Me thy refuge sole," ' was unknown to the young hare's mother.

'The Law's injunction—
" Let suppliant foes—be they humble or proud—
With sacrifice of life itself be saved" (=Rámáyana, VI. xviii. 28.),
' was unknown to the ignorant huntsman.

'If the heart of even this habitual slayer of animals could, by the ' parent-hare's act of refuge-seeking, be moved to pity, so as to make him ' behave towards her with such magnanimity, what beatitude must accrue ' to the soul who applies for refuge to the very Fountain of all wisdom !' " Lokácharya's (or World-Instructor's) Eighteen Rahasyas. Telugu-type edition, p. 224.

Thus far has been developed the theme which was broached, *ante*, Part III, Aph. 1, Clause (3), p. 63.

[64]. The author, after expanding Clause (3) of Part III, Aph. 1, proceeds now to expand Clause (6) of the said Aphorism, thus passing over the intermediate Clauses (4) and (5) [which relate respectively, that the Lord is the proper resort of four kinds of boon-seekers, and that He is the Bestower of four kinds of boons, namely, fruit-earning righteousness, wealth, earned enjoyment (which, being proportioned to various degrees of finite merit, is necessarily terminable at the termination of the allotted period), and final salvation (which, being bestowed by the boundless grace of the Lord, lasts through eternity)]. The reason for the author thus passing over the two topics forming the subjects of the aforesaid Clauses (4) and (5), may be explained as follows :—

(1) The Atharva-sikhopanishad (near the end of it) says:
" The Cause should be devoutly meditated on."
[= " Káranam tu dhyeyah."]

(2) The *Sv.* Up. (vi. 18) says :—
" *That* Great Lord—who alone the Lotus-born doth first create,
And him, in all the Vedas, fully doth initiate.—
*That* Great Lord—as the Clearer of the ken of every soul—
I make my refuge, that I, by salvation, may grow whole."
[= " Yo Brahmánam vidadháti purvam,
Yo vai Vedám s cha pra-hinoti tasmai,

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## Some Description of the Lord's Form aforesaid.
(See the last-preceding Aph.)

**41.** The Lord's All-transcendent Form—

(1) is dearer than even His Self-luminous—Self-blest—Essence, and His All-awakening—All-blessing—Attributes;[65].

(2) is worthy of Him;[66]

(3) is eternal;[67]

(4) is ever the same;[68]

(5) consists of All-pure Substance;[69]

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Tam ha Devam átma-buddhi-prasádam,
Mumukshur vai saranam aham prapadye."]

These authorities show that the World's Cause is alone to be (1) devoutly meditated on and (2) resorted to by all souls. Having stated [in Part III, Aph. 1, Clause (3)] that the Lord is Himself the World's Cause, our author supposed that it followed as a necessary consequence that the Lord Himself is the proper resort of all the four kinds of boon-seekers mentioned in the text (Gítá, vii. 16):—

"Four kinds of blest boon-seekers, Me devotion pay, Arjun!"
[="Chatur-vidhá(*h*) bhajante Má*m*, janás su-kritino 'Rjuna!"]

Our author, moreover, having stated in Part III, Aph. 1, Clause (2) that, to the Lord belongs almighty power, whence (according to Vedánta-Sutras, III, ii. 37, "Phalam ata*h*," &c.,) He is able to bestow the various boons His suppliants seek, such as fruit-earning righteousness, &c., the Lord's attribute of boon-bestower, is implied as an incident to His possession of almighty power.

These points, therefore, [*i.e.*, the points touched upon in Clauses (4) and (5) of Part III, Aph. 1.] do not require much expansion.

Our author, consequently, may well pass on, after the expansion of Clause (3) of the said Aphorism, to the expansion of Clause (6) of that Aphorism, by stating that "the Lord—clothed in His All-transcendent Form—performs the work of creation (or evolution), &c."

[65] *Vide* Srí-Vishnu Purána, VI. v. 84: "Of Form Transcendent, He's,
Of His own Much-loved Choice, possessed."
[="Ichchhá-grihítábhimatoru-Deha*h*."]

[66] Being thus distinguished from all such forms as are unworthy of those to whom they pertain.

[67] Resembling, in point of duration, the very Essence and Attributes of the Lord, and, consequently, being possessed of a duration which is without beginning or end.

[68] *I.e.*, transcends all kinds of vicissitudes such as increase, decay, &c. *Vide* the text:—

"To Him whose Form is e'er the same."
[="Sadaika-rupa-rupáya."]—*Srí-Vishnu-Purána*, I. ii. 1.

[69] *I.e.*, consists of a substance, which, unlike the substance of the gross forms (which are found in this lower sphere of Mixed Substance, and in which purity is mixed up with turbidity and darkness,) is all-pure, and, therefore, non-gross. *Vide* the text:—

"His Form does not consist of substance gross."
[=Na Tasya prákritá murti*h*."]—*Srí-Mahá-Bhárata*, Bk. , Ch. , v.

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(6) advantageously exhibits the All-lovable Essence of the Lord, (as a case of pure crystal does the golden contents that, within it, might be placed,) and is thus distinguished from bound-souls' bodies which darken and veil the intelligent soul-essence ; [70]

(7) is of homogeneous—all-transcendent—infinite splendour;[71]

(8) is the seat of an infinite series of attractive attributes, such as delicacy, &c., [72] ;

(9) is the object of contemplation, sought for by Saints ; [73]

(10) nay, overpowers, by its attractiveness, every soul who happens to have sight of it ; [74]

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[70] The darkening and veiling of the intelligent soul-essence, which the bodies of bound souls cause, is due to the fact that such bodies consist of a substance in which the quality of purity is mixed up with the qualities of turbidity and darkness. The Lord's All-transcendent Form is eternally free from any such imperfection. *Vide* Saint Parakála's Hymn No. 3, *v.* 1, which describes the Lord's Transcendent Form as—

" E'er-glowing with Attractive Attributes."

[71] Though the bodies of the Lord's Angels (who enjoy the privilege of His Eternal Companionship,) and those of Freed Souls (whose salvation, never-ending though it be, has had a beginning in time,) are also of pure substance like the Body of the Lord, there is, between the two classes of bodies aforesaid and the Body of the Lord, some such disparity (in point of luminousness) as exists between the shining body of a glowworm and the shining orb of the sun.

[72] *I.e.*, fragrance, beauty, freshness, &c.

[73] *I.e.*, what worthily fills the hearts of Devout Meditators. *Vide* (among others) the following texts :—

(1) *Is*ávásyopanishad, Mantra 16 :

" *That* Form of Thine which is most blest, I'd, by Thy grace, realize !"
[= Yat Te R*u*pa*m* kalyá*n*a-tama*m*, tat Te pasyámi !"]

(2) *S*rí-Vish*n*u-Purá*n*a, I. ix. 122 :— " Goddess ! what soul—other than Thee—
Dwells in the Highest Lord's
*Saint-meditated Form*—the goal
Of every Sacrifice ?"

[= " Ká chányá, Tvám *r*ite, Devi ! Sarva-yajna—maya*m* vapu*h*,
Adhyáste Deva-Devasya yogi-chintya*m* Gadá-bh*r*ita*h* ?"]

[74] The most ignorant are as much affected by it, as the wisest. *Vide* (among others) the texts :—

(1) Rámáya*n*a, Bk. II, Canto iii, *v.* 28 :— " He who, by form's and mind's charms, drew to him, The eyes and e'en the hearts of males themselves." = " R*u*pandárya-gu*n*ai*h* Pu*m*sám d*r*ish*t*ichittápa-hári*n*am.

(2) *Id.* Bk. V, Canto xxxv, *v.* 8 : " Winning the heart of every living thing" [= " Sarva-sattva-mano-hara*h*"].

(3) Decade viii, *v.* 2, of Saint Kula-sekhara's Drávi*d*a Hymn :— " *That* Form, whereto, whoe'er sees it, gives up his heart."
[= " Ka*nd*avar, tam mana*m* valangum."]

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(11) Weans souls from desiring the enjoyment of anything else ; [75].

(12) is enjoyable by Eternal Angels and Freed Souls ; [76].

(13) is balm to every wound, just as a fragrant lotus-lake brings relief and refreshment to the wearied traveller ; [77].

(14) is the root of all the infinite series of the Lord's Incarnations ; [78] and

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[75] *Vide* St. Bhuta-Yogin's Hymn, *v.* 42 : "Choosing to worship His unique arm and be blest, Householders spurned all other great bliss they possessed."

[76] *I.e.*, by even Souls whose intelligence amounts to omniscience. *Vide* the Taitt. Sam*h*itá, Kán*d*a 4, Prasna 2, Anu-váka 9, Pancháśat 3 :—

"*That* Highest—All-sought Form of th' All-pervading Lord, Is, by Eternal Angels, e'er seen (and adored)." = "Tad Vish*n*o*h* Paramam Pada*m* Sadá pasyanti S*u*raya*h*."

[77] Cp. the text : "Spent as I am, the Lord I've entered, just as one—
Scorched by the sun's heat, plunges into a cool lake."
[= "Esha Brahma pravish*t*o 'smi.
Gríshme sitam iva hradam."]

[78] Purusha-S*u*kta, Anu-váka 2, Pancháśat 1, Clause 10 :—

"Unborn, He, manywise, is glorious born ;
The wise perceive the births which Him adorn."
[= "A-jáyamáno, bahu-dhá vi-jáyate :
Tasya. dhí-rá*h* pari-jánánti yoni*m*."]

Cp. Gítá, iv. 9-10. The Gítá (ix. 11) further rebukes the blockheads who lack the wisdom that is commended in the last-cited text.

NOTE, in this connexion, the confession of Cardinal Newman that the doctrine of Divine Incarnation is Indian. Let Christians, paying regard at least to the principle—"Better late than never," learn from India—the avowed source of whatever illumination they possess on this subject—to hold that the number of the Lord's Incarnations is not *one*, but *infinity*. *Vide*, in addition to the authority already cited, the texts :—

(1) "Arjun ! *many* are the births,
Through which I and thou have passed."—Gítá, iv. 5.

(2) "Retaining My Essential Nature, I, of My own will, am born."—*Id.* iv. 6.

(3) "Whene'er, indeed, wanes virtue, waxes ill, [(*i.e.*,) good wanes and rife grows evil,]
O Bhárat ! I evolve Myself at will." *Id.* iv. 7.

(4) "To save the good, to smite the bad, to uphold the Law, I'm born from age to age."—*Id.* iv. 8.

(5) "Who is, from time to time, born with His own Transcendent Form."
[= "Kalpe-kalpe jáyamánas Sva-M*u*rtyá "].—

(6) "Born with His Form Eternal—Bright,—Unaltered in the least."—Dramí*d*opanishad, III. v. 5.

*Vide* also the following extracts from Emile Burnouf's *Science of Religions* (London, Swan Sonnenschein, Lowrey & Co., Paternoster Square, 1888) :—
"We can indeed...prove that the notion of Christ [or the Anointed of the

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Lord] is far anterior to the Christian era, and that its fibres mingled in the soil with other great religions. Traced back to its origin, it is found amalgamated with the worship of fire, [—associated, *externally* with the characteristics of motion, light and heat, and *internally* with the characteristics] of life and thought [and love, the whole being] collected into an eternal principle called God." (P. 2, note 1.)

"Thus among men he who excels in power, wisdom, or goodness [*vide* Gítá, X. 41] also deserves to be called the anointed of the Lord. This title was given to Cyrus the *A*ryan, at the time of the captivity, in the very midst of an *A*ryan community. Five hundred years later Jesus was declared eternal pointiff and supreme ruler, and consecrated by Divine unction. If we consider the great work accomplished by Him in the West, there is not one *B*ráhmin of good faith, nor a Parsee, nor of course a Christian, who could with any justification contest the titles applied to Jesus."

"And, lastly, we find that, in accordance with the mystic fire transmitting itself from Christ to all believers, this name has been given to them by several Fathers of the Church. We find them engraved in the catacombs, calling them *Christs* or Christians..." (Pages 151-152.)

[I, for one, have long cordially admitted the claim here put forth on Jesus' behalf. (*Vide* my letter dated about September 1873, to the Rev. Dall, Unitarian Missionary, Calcutta.) Quite recently, the venerable author of "Gauránga or Salvation For All" (published by the "Patrika" Office, Calcutta) has done the same. If Christians, *generally*, could make the like admission with respect to our *S*rí-Ráma, *S*rí-K*r*ish*n*a, and other Divine Incarnations, and (as several Christians have already done) humbly confess their need of learning our Vedic and Vedántic Mímá*m*sá or Science of Scriptural Interpretation, and acquire our lust-curbing discipline and meekness, the peace of the world might be insured against inter-*A*ryan religious contention. S. P. (3-9-98.)]

"Religion is an act of adoration, and adoration is at once an intellectual act by which man acknowledges a superior power, and an act of love by which he craves protection [and admission to the privilege of disinterested service]." (P. 122.)

"Indian literature and history on the propagation of Indian ideas having so greatly manifested themselves of late, convince us that the true understanding of ancient and modern faiths, ancient philosophy and Greek writings, can come to us alone from the East. Now India is the country of religions *par excellence*,* its literature and sacred rites, its philosophy and religious dogmas, travel in one direction. This being so, we must perforce

* Cp. the like admission of the Rev. John Henry Barrows, D.D., Chairman of the Chicago Religious Parliament of 1893, who uses such expressions as "India, mother of religions," &c., &c. (*Vide* his History of that Parliament, pp. 1562, 191, &c. *Id.*, pp. 510, 563, 784, 796, 798—800, 842—9, 921—7, 935-6, 1194, 1092 (reporting Tyndall's confession), &c., &c., show similar admissions on the part of other speakers at the said Parliament. The "Madras Christian College Magazine" for April, 1895, contains the like confession of the Hon'ble the Rev. Dr. W. Miller, the Principal of that College. For the like confessions of the Rev. F. W. Kellett, Professor, Christian College, Madras, *vide* pp. 24-26 of the tract annexed to this my present translation, and entitled Universal Religion Formulated. *Vide* also the Bible-Commentator Dr. Adam Clarke's Commentary on the Song of Solomon; W. W. Hunter's Indian Empire, 2nd edn., pp. 100 and 183; *id.*, 3rd edn. (1893) pp. 141 and 210; &c.

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turn to the study of Indian worships and dogmas; and having discovered their origins, we feel convinced that this is the fountain-head to which the whole western world must look for true and profound information on matters of religion. Indeed, the science of religions never could have begun or continued its existence but for this information." (P. 5.)

"'My aggressors read the Bible no more than they read Cicero. They would have found in the books of Moses and the prophets more than one thing borrowed from the books of the Gentiles. [Cp. Acts, vii. 22.] And who can ignore the fact that Solomon propounded questions to the philosophers of Tyre, and replied to theirs? The Apostle Paul himself, did he not quote in his Epistle to Titus a verse on liars taken from Epimenides? And what shall I say of the doctors of the Church? They were all nourished by the ancients, whom they refuted.' [Cp., too, Acts, xvii. 28; John, xiv. 6; &c., the Life of Pythagoras, and the etymology of the word "Náráya*n*a," explained in my English Translation of the Mukunda-Málá, p. 6, asterisk note under *v.* XVIII. *Vide* also Rev. Griffith's Essay on the Bhagavad-Gítá as to "Jehovah" being exactly equivalent to "A-U-M;" Mr. Tilak's *Orion* or *Researches* into *the Antiquity of the Vedas*; and Max Muller's writings on the similarities between the East and the West, as to both thoughts and rites.]—St. Jerome: *Letter to Magnus.*" (P. 40, note 1.)

"A deeper knowledge of languages has rendered the most signal assistance in the application of the historic method; because many names and religious terms have now lost all etymological meaning. Both Latin and Greek are necessary for the understanding of most terms in the Roman Catholic worship. Among those terms again very few are derived from the Hebrew, and some are neither Latin nor Greek. Whence can they be then? Even the ancients made use of foreign terms, as, for instance, very few Greek divinities have Greek names, or Latin divinities Latin names. Their etymological source must be searched out therefore, not as a mere satisfaction to our curiosity, but in compliance with the requirements of science. The words in question express things and ideas: now if these things and ideas were spontaneous productions, no foreign terms need have been applied to them, the less so as those ancient tongues had a marvellous facility for creating new words. This would suggest the possibility that those things and ideas were not sudden creations with foreign names, but foreign creations with native names [*i.e.*, names—native to the foreigners whose discoveries "those things and ideas were"].

"When one considers that these words of foreign derivation constitute almost the entire sacred tongue, one may realize what a diffusion of light a prudently applied science of languages would throw into the origin of religions. Now every road along which the force of this method has travelled terminates, as do historic investigations, in Central Asia and in the *Veda*. The early beginnings of rites, symbols, and doctrines must then be principally sought for in that country and in that book. Supposing however those sacred terms were in those sources as elsewhere found to differ from the common tongue, it would prove that the march of science had reached but the first sources of knowledge, and that further investigations would have to be persevered in. No such disappointment however awaits us: for in the *Veda* every word explains its own meaning, so does every symbol; [= "Náma cha dhátujam áha......Saka*t*asya cha tokam;" *i.e.*, "And,......Saka*t*áyana has declared *every* noun too to be *root*-derived." Mahá-bháshya on Pá*n*ini, III. iii. 1.] its pages are so many invitations for us to witness the birth of rites and doctrines. Considering it as the centre of all investigations pertaining to the history of religions, we may with full confidence look to the hymns of the *Veda* as the nucleus of light." (Pages 120-121.)

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CLOTHED WHEREIN, GOD, ETERNALS, FREED SOULS, & TH' FOUR KINDS OF BOUND BOON-SEEKERS HEARS;

(15) is the saviour of all souls.[79]

"Since the Aryans brought the great religious theory into the world, it has been aided by the force of things in its conquest of the whole of human kind." (P. 249.)

"The Semites have translated and carried from the East into the West a small portion of the Indian and Hellenic science, but have added nothing thereto." (P. 255.)

"The present work of Burnouf...was written with the object of proving that Christianity is essentially [not a "Semitic" but] an *Aryan* religion. Such an attitude...is due almost entirely to the revelations of comparative philology; and both the present work and the *Essai sur le Véda* show that Burnouf is deeply impressed with the supreme importance of these discoveries...and it may be confidently affirmed that every reader, whether able or not to accept Burnouf's conclusions, will find therein much that is instructive and suggestive of thought." (P P. v-ix, Pref. by E. J. Rapson, M.A., M.R.A.S., Fellow of St. John's College, Cambridge.)

Speaking as a philologist, Dr. Ogilvie (Imp. Dic., 1871, vol. 1, Intro. p. xxvii, col. 1) says:—"the verb is certainly the root of most words [nay (according to the already-cited ancient Sanskrit Grammarian *S*áka*t*áyana, of *all* words]; and the verb [—even when "intransitive"—] expresses *motion*, which always implies the application of force [or motion-initiator or, in other words, *will*-power (as held by the best philosophers of all ages, including, in our own time, such thinkers as Mr. Herbert Spencer)]."

Dr. Ogilvie (*id.* p. xiv, col. 1) further asks: "What is the primary sense, the visible or physical action, from which the idea of *willing* is taken?" [Sovereign or lovingly protective activity, therefore, *everywhere* marks the incarnations of God, and loyal or lovingly obedient activity is *everywhere* the mark of His Saints. Cp. our expression (cited in Sage Vara-Yogin's Commentary on Sage Lokáchárya's Rahasya-Traya, Part III, under the word "vraja", and Vedántáchárya's Rahasya-traya-Sára. Topic 28, Bangalore Edn., 1884, p. 84, under the word "prapadye"):

"Gaty-arthā*h* buddhyarthā*h*," *i. e.*,

"*Movement*-denoting roots are *thought*-denoters too";

for, as happily observed by the Brahmavádin (August 1, 1898, p. 859),

"Every atom in the universe pulsates with the life of an eternal and intelligent entity which is called the *àtman* or soul by the Hindu philosophers."

[79] The Lord's All-transcendent Form is here felicitously described as the "saviour of all souls," inasmuch as it is only clothed in such Form, that the Lord fosters with boons and saves from ills, all kinds of souls, be they seekers of lordships (aisvaryárthina*h*), seekers of the state of bodiless soul-enjoyment (kaivalyárthina*h*), or seekers of disinterested loving service at the Lord's feet (prítikárita-Parártha-kainkaryārthina*h*); be they propitiators by the method of devotion (bhakti), or by the method of faith (prapatti); be they the eternally enjoying and serving Angels themselves, or Souls who, by becoming freed from the bondage of erratic action—brought on by ignorance, have attained the likeness of Angels. *Vide* the following texts:—

| | | | |
|---|---|---|---|
| *S*rí-Bhágavata, Bk. X, Ch. ii, *v.* 37:— | Lord! had this Thy own—<br>all-pure Form not been,<br>Gloom-driving ken would<br>swept away have been;<br>Thy *Attributes* becoming<br>manifest, *Thou*'rt known;<br>And, through thy *Form*,<br>thy *Attributes* have ever<br>shone. | = | "Sattva*m* na ched, Dhátar! ida*m* nija*m* Vapur,<br>Vijnánam ajnána-bhid ápa márjanam;<br>Gu*n*a-prakásáir anumíyate Bhaván,<br>Prakásate Yasya hi yena vá gu*n*a*h*." |



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(16) is the support of all;[80] and

(17) is adorned with Weapons and Ornaments.[81]

Fivefold Manifestation of the Lord's All-transcendent Form.

**42.** The Lord's All-transcendent Form is associated with a fivefold manifestation, distinguished respectively as—

(I) The Manifestation Supreme (Para-tva),

(II) The Manifestation Operative (Vy*u*ha),

(III) The Manifestation Distinctive (Vi-bhava),

(IV) The Manifestation Pervasive (Antar-yámi-tva), and

(V) The Manifestation Worshippable (Archávatára).[82]

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[80] *I.e.*, is the support of the Highest Heaven as well as of all that is below.

[81] *I.e.*, in token, as it were, of its being the support of all, as mentioned in the last-preceding Clause of this Aphorism, is adorned with Weapons and Ornaments, these Weapons and Ornaments consisting, primarily, of Angels invested with regency over various departments of the Lord's Realm, and comprehending, secondarily, the totality of souls and bodies in the universe. *Vide* the following authorities:—*S*rí-Vish*nu*-Purá*n*a, Bk. I, Ch. xxii, *v.* 65-74. Indeed, this Chapter (namely Ch. xxii of the First Book) of the *S*rí-Vish*nu*-Purá*n*a, is formally designated the Astra-Bh*u*sha*n*àdhyàya or Chapter on (the Lord's) Weapons and Ornaments.

[82] *Vide* the following passage of the Vishvaksena-Sa*m*hità:—

" Mama Prakàrá*h* pancheti, pràhur Vedànta-pára-gà*h*.

(I) Paro, (II) Vy*u*has cha, (III) Vi-bhavo, (IV) Ni-yantà sarva-dehinàm,

(V) Archàvatàras cha tathà, Dayà*lu*h Purushàk*r*iti*h*,

Ity evam pancha-dhà pràhur, Mà*m* Vedànta-vido Janà*h*."

This fivefold manifestation of the Lord's All-transcendent Form is somewhat more fully explained in the following verse:—

" Whate'er the Form Thou tak'st,—be't (I) what 's e'er seen in Heaven;
Or (II) what Thou play'st in,—(*a*) making, (*b*) guarding, (*c*) ending worlds;
Or (III) Thy 'Descent' as (*a*) god, (*b*) man, (*c*) beast or e'en (*d*) things fixt;
Or (IV) what 's e'er worshipped in (*a*) Shrines Public, and (*b*) Saints' homes;
Or (V) what's thence e'er transferred into Saints' Shrine-like hearts;*
Thou shin'st as Lord to Saints,—with Blest Lord-marks e'er full,
But *otherwise* to souls—who th' Saintly spirit lack! (—Sage Kuranàtha's Hymn to Varada-Ràja or the Boon-granting Lord as manifest in Kànchìpuram or Conjeeveram, *v.* 18.)

Having heretofore explained Clause (6) of Aph. 1 (Part III), touching the Lord's possession of an All-transcendent Form, our author now proceeds to distinguish the Lord's Fivefold Manifestation, consequent on the posses-

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* "The men who demolished the images in cathedrals have not always [nay, have *never*] been able to demolish those which were enshrined in their minds." (Macaulay's Essays, 1884, p. 11, Col. 1.) If such be the case with the iconoclasts themselves, how steady and beloved must be the enshrinement of the Lord's Form in the hearts of His genuine Saints!

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## (I) The Manifestation Supreme (Para-tva), described.

**43.** The Manifestation Supreme (Para-tva) is the Form in which the Lord is, for the enjoyment of the Eternal Angels and the Freed Souls, pleased to manifest Himself in *that* "Unique Realm of Infinite Eternal Bliss" (Drami*d*opanishad, II. viii. 4), which has been described as "a-kálakálya" or "incapable of being affected by time."[83]

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sion of such Form. In proceeding thus, our author omits, in this place, to expand Clause (7) of the said Aphorism, the Clause, namely, that the Lord "has, for His Consorts, Lakshmí, Bh*u*mi and Ní*l*à." The reason for this omission is twofold. In the first place, there is not much to explain under this head. In the second place, our author has, by implication, explained this head also in the course of the explantion he gives of the Lord's (I) Manifestation Supreme, to which Manifestation relates the following text (of the *S*aiva-Purà*n*a):—

"The Lord Supreme,—all souls' Discipliner,—
Associated as He is with Bliss (= *S*rí or Lakshmí),—
And reigning as He does in th' Highest All-pure Heaven,—
Is served too, by two other Queens—Bh*u*mi and Ní*l*à called." = "Vaikun*t*he tu Pare Loke. *S*rí-sahàyo Janàrdana*h*. Ubhàbhyàm Bh*u*mi-Ní*l*à-bhyà*m* Sevita*h* Paramesvara*h*." *Vide ante*, p. 67, notes 18 and 19.

[83] [See *ante*, asterisk note appended to Part III, Aph. 35, p. 118.] *Vide* the following authorities :—

(1) *S*rí-Mahà-Bhàrata, speaking of the status of the Freed Soul in Heaven, says : "*There*, he 's the *master*, not the *slave*, of time; *There*, time, on none is constituted prime." = "Kàla*m* sa pachate tatra; Na kàlas tatra vai prabhu*h*."

[This text is cited in our Vedárthasangraha, our own Telugu-type edn., p. 114 (Clause No. 520).]

(2) : "Time—reckoned as seconds, hours and the like, Does not, that Kingdom, with mutation strike." = "Kalà-muh*u*rtàdi-mayas cha kàlo, Na yad-vibh*u*te*h* pari*n*áma-het*u*h."

(3) : "Thy Great High Realm—defying time And (time-caused change) e'er—how sublime!" = "Yà vai na jàtu pari*n*àma-padàspada*m* sà. Kàlàtigà, Tava, Parà Mahatì Vibh*u*ti*h*."

(4) *S*rí-Gu*n*a-Ratna-Kosa, v. 21 : "*That* which, by time 's unchanged" (= "Yat kàlàd a-pach*e*lima*m*").

As to the status of An-anta, Garu*d*a (Kerub), Vishvak-sena, and other Angelic dwellers in this 'Unique Realm of Infinite—Eternal—Bliss", *vide* the following authorities :—

(1) Purusha-S*u*kta, end of Anu-vàka 1 : "Where dwell th' Eternals Bright—the goal, To reach which should strive every soul." = "Yatra P*u*rve Sàdhyàs santi Devà*h*."

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(II) The Manifestation Operative (Vy*u*ha), described.

**44.** The Manifestation Operative (Vy*u*ha), is that Form which, as San-karsha*n*a, Pra-dyumna, and A-niruddha, the Lord assumes, in view to—

(1) the Evolution, Sustentation, and Dissolution of this Lower Realm ;

(2) the protection of straying souls ; and

(3) the blessing of devotees.[84]

Distinction between—

(I) The Manifestation Supreme, and (II) The Manifestation Operative.

**45.** (I) In the Manifestation Supreme, the Six Cardinal Attributes of the Lord, namely, Omniscience, &c., are all completely manifested (to all the happy souls, namely, the Eternals and the Freed, whose privilege it is to enjoy the same) ;

(II) The Manifestation Operative (in each of its three subdivisions (prominently exhibits some *two*, *i.e.*, some one *pair*,) of the Six Cardinal Attributes aforesaid.[85]

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(2) Taitt.-Bràhma*n*a, Ash*t*aka III, Prasna vii (known as the Achchhidra-Prasna), Anuvàka 6, Panchásat 7, Clause 1 : " Where dwell th' Eternal Seers, who, though old, are e'er new."
[=" Yatra *R*ishaya*h* Prathama-jà (*h*), ye Purá*n*à*h*."]

(3) Drami*d*opanishad, I. i. 1 : " Who Lord is of Eternals—e'er free from forgetfulness,"
[=" Ayarv a*r*um Amarar-*k*al Adhi-pati Yavan..."

As to the Freed Souls who have, at various points of time, attained this "Unique Realm of Infinite—Eternal—Bliss," *vide* the following description :—

Lakshmí-Tantra, : Where, freed from chains which straying brought,
Saved Souls e'er shine
As bright and sweet as if suns and moons many, join."
[=" S*u*rya-ko*t*i-pratíkàsà*h*, p*u*r*n*endv-ayuta-san-nibhà*h*,
Yasmin pade virájante, muktás sa*m*sára-bandhanai*h*."]

[84] *Vide* the Vishvak-sena-Sa*m*hitá of the *S*rí-Páncha-ràtra or Bhagavachchhástra.

[85] *Vide* the following authorities :—
(1) The Ahirbudhnya-Sa*m*hitâ, and
(2) *v.* 16 of Sage K*u*ra-nàtha's Hymn to Varada-Rája or the Boon-giving Lord as manifest in Kánchípuram or Conjeeveram.

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Particular Statement of the
Attributes and Functions
predominant in each of the Three Subdivisions
of the Manifestation Operative.

Description, First of San-karsha*n*a

or Operative Manifestation's Subdivision No. 1.

**46**. Sa*n*-karsha*n*a or Subdivision No. 1 of the Lord's Manifestation Operative,—with particular exhibition of the Pair of Attributes, distinguished as Wisdom and Strength (Jnána-Bale),—

(*a*) stirs the mass of bound souls, and separates them from chaotic primordial matter (so as to render them distinguishable by name and form); then, assuming the Form called Pra-dyumna (or Subdivision No. 2 of the Lord's Manifestation Operative),

(*b*) reveals the Scriptures known chiefly as the Veda and the Páncha-rátra, and, in the end,

(*c*) effects also the dissolution of the universe.[86]

Description, Secondly, of Pra-dyumna.

or Operative Manifestation's Subdivision No. 2.

**47**. Pra-dyumna or Subdivision No. 2 of the Lord's Manifestation Operative,—

with particular exhibition of the Pair of Attributes, distinguished as Lordship and Endurance or Inexhaustibility (Aisvarya-Vírye),—

(*a*) stirs the intrinsic sense or inward knowledge-organ of all organisms,

(*b*) reveals Law or the Mode of Practice conformable to the spirit of the Scriptures (previously vouchsafed), and

(*c*) creates (*i.e.*, evolves, conformably to their previously earned merit,) the group of pure beings, consisting of the Four Manus and their spotless Descendants.[86]

Description, Thirdly, of A-niruddha

or Operative Manifestation's Subdivision No. 3.

**48**. A-niruddha or Subdivision No. 3 of the Lord's Manifestation Operative,—

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[86] For this note, *vide* the next page.

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with particular exhibition of the Pair of Attributes, distinguished as Power and Glory (*S*akti-Tejasí),—

(*a*) protects the universe,

(*b*) gives souls the wisdom that leads to salvation,

(*c*) institutes cosmic time or the motions of the universe of bound souls, and

(*d*) creates (*i.e.*, evolves, conformably to the stages of development respectively reached by them,) the groups of *mixed* beings (or beings whose quality of purity is alloyed by the mixture of the qualities of turbidity and darkness).[86]

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[86] *Vide* the Vishvak-sena-Sa*m*hità, Cf. the following thoughts of Western thinkers:—

"We cannot kindle when we will
The fire that in the heart resides.
The spirit bloweth and is still.
In mystery our soul abides.
But tasks in hours of insight willed,
Can be through hours of gloom fulfilled."—Extracted from Matthew Arnold, by my friend Mr. A. W. Smart, Lt.-Colonel. R.E., Madras.

"And what, if all of animated nature
Be but organic harps diversely framed,
But tremble into thought; as over them sweeps,
Plastic and vast, one intellectual breeze,*
At once true soul of each and God of all?" Extracted from Coleridge, by Mr. A. W. Smart, the friend above-mentioned.

"His will entire he to God's will resigned,
And what pleased God, pleased his devoted mind.
Thrice happy Saint, (1) Remote from haunts of ill,
(2) Employed in hymn, and (3) dispossessed of will."—Bishop Ken's Eulogy on Thomas à Kempis, prefixed to the Oxford Edn. (1865), of the Imitation of Christ.

"A good will (which can only be thus derived from above,) is the highest possession."—Opening of Kant's Metaphysic of Ethics.

Says Sir Walter Scott in his "Lives of the Novelists," art, Samuel Johnson: "The reader ("of 'Rasselas'") may sometimes complain, with Boswell, that the unalleviated picture of human helplessness and misery leaves sadness upon the mind after perusal. But the moral is to be found in the conclusion of the 'Vanity of Human Wishes,' a poem which treats of the same melancholy subject, and closes with this sublime strain of morality:

'Pour forth thy fervours for a healthy mind,
Obedient passions, and a will resign'd;
For Love, which scarce collective man can fill;†
For Patience, sovereign o'er transmuted ill;
For Faith, that, panting for a happier seat,

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* *Vide* our expression: "Mayà 'nuku*l*ena nabhasvateritam," *i.e.*, "And Me for that breeze fav'rable that safe conducts to port!"

† And hence extends even to inferior creatures.

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(III) The Manifestation Distinctive (Vi-bhava), described in detail.

**49.** The Manifestation Distinctive (Vi-bhava) is,

(*a*) infinite in the number of its forms, and

(*b*) twofold in its classification, being either Secondary or Primary.[87]

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Counts death kind nature's signal of retreat:
These goods for man the laws of Heaven ordain;
These goods He grants, who grants the power to gain;
With these celestial Wisdom calms the mind,
And makes the happiness she cannot find.'"

Cp. again the following Indian authorities :—

"*That* be'ng annihilates his soul,
Who fails to cross birth-ocean whole,
'Spite his having obtained *that* rare and highest form (on earth)—
The form of man,—like strong ship in which 'tis embarking worth,
Which hath, for guides, Teachers—dispelling gloom of every sort,
And Me for that breeze fav'rble that safe conducts to port!"

[= "*N*ri-deham ádyam prati-labhya dur-labham,
Plava*m* su-kalya*m*, Guru-kar*n*adháram,
Mayá 'nuk*u*lena nabhasvateritam,
Pumán bhavábdhi*m* na taret, sa(*h*) átma-há!"].—*S*ri-Bhágavata.

"It is the Lord's will that Saints bear Five Marks by being—
(1) Stamped with His Seal, (2) decked with His Badge, (3) named after Him,
(4) Instructed in His Law, (5) converted to His Will."

[= "(1) Tápa*h*, (2) Pu*nd*ras, (3) tathá Náma, (4) Mantro (5) Yágas cha panchamah, Pancha-Sa*m*skára-Dikshaishá, Deva-Deva-priya*m*-karì."]—*S*ri-Vish*n*u-Tilaka (Bangalore Edn., 1896), Ch. I, *v.* 164½-165½.

[87] Contrasting the Vaish*n*ava and *S*aiva religions, M. Barth says (see his work entitled *The Religions of India*, London, Trubner & Co., 1882, pp. 216-7) "with the exception of professional devotees, comparatively few *S*ivaites are met with, that is to say, people who make *S*iva their principal god in the *mantra* of whom they have been specially initiated, and in the faith of whom they hope to work out their salvation. And the number would be still more reduced if we were to cut off the *S*áktas from it who pay their vows to Deví rather than to her husband. In all the countries to the north of the Vindhya, several of which rank among the most thickly inhabited of the globe, the majority, wherever local cults of aboriginal derivation do not prevail, belong to Vish*n*uite religions. In the Dekhan the relative proportions are different, the *S*ivaites constituting large masses, especially in the South, and the two religions being probably equally balanced. But even there Vish*n*uism seems to be spreading...In fine, if it affords less nourishment to superstitious appetites, on the other hand, by the deep glimpses which the doctrine of the Avatáras (or Incarnations, which doctrine, according to Cardinal Newman, has, by Christians, been borrowed from India,) opens in some degree into the divine nature, it allies itself more readily with Vedántic mysticism, that one of all the systems conceived in India which responds best to its aspirations."

## AUTHORITIES.

1. *Vide* the following texts :—

(1) Vishvak-sena-Sa*m*hitá, :—

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## Mutual Similarity and Dissimilarity, between Primary and Secondary Incarnations.

**50.** Of His own sovereign will alone, the Lord becomes a Secondary Incarnation,—just as, of His own sovereign will alone, He, in His Primary Incarnations, chooses to manifest Himself by making His own All-transcendent Form look like the form of man, beast, or plant.

Notwithstanding this point of resemblance between Primary and Secondary Incarnation, Secondary Incarnation is inferior to Primary Incarnation, because, in the case of Secondary Incarnation, the form is not (as in the case of Primary Incarnation,) the actual transfiguration of the Lord's Proper All-transcendent Form. (*Vide* the Vishvak-sena-Sa*m*hitá.)

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"Of infinite number are the Incarnations of the Lord,
And classified as Secondary and as Primary."
[ = " Vi-bhavo 'pi tathá 'nanto, dvi-dhaiva pari-kìrtyate,
Gau*n*a-Mukhya-vibhágena, sástreshu cha Harer Mune!"]

(2) *Id.*

" As Secondary and as Primary,
The Incarnations of the Lord are classed."
[ = " Prádur-bhàvo dvi-dhá prokto, Gau*n*a-Mukhya-vibhedata*h*."]

### DEFINITIONS.

2. The Manifestation Distinctive (Vi-bhava), is the Lord's appearance in the likeness of some other being.

3. The words " Secondary" and " Primary" ( = " Gau*n*a" and " Mukhya"), here stand for " Inferior" and " Superior" ( = " Avara" and " *S*resh*th*a").

4. By the expression—" Secondary Incarnation " is meant (" *A*ves*á*vatára " or) that Incarnation of the Lord, in which an inferior being acts under a casual inspiration (called á-vesa.)

5. By the expression—" Primary Incarnation" is meant (" Sákshád Avatára " or) that Incarnation in which the Lord acts (sákshád or) directly in His own person.

6. Casual Inspiration (*A*ves*á*vatára) is of two kinds, designated respectively,—

(" Sva-*r*upávesa " or) Penetration with the Divine Body, and

(" *S*akty-ávesa" or) Penetration with the Divine Power alone (*i.e.*, " Penetration, merely by the occasional Delegation of Power.")

7. Penetration with the Divine Body, *i.e.*, with the Lord's Proper [*i.e.*, All-transcendent] Body, is the penetrating, with such Body, the bodies of finite souls, such as those of Parasu-Ráma, &c.

8. Penetration with the Divine Power, is the Manifestation of Divine Power in finite souls such as the Lotus-born, his son *S*iva, &c., during the times of their activity.

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Primary and Secondary Incarnations, distinguished also as Worshippable and Non-worshippable.

Characterisation, first of all, of the Primary Incarnations, as Worshippable, and the reason for their Worshippability.

**51.** Worshippable by salvation-seekers are all the Primary Incarnations, the reasons being—

(*a*) that their Form is identical with the Lord's All-transcendent Form;

(*b*) that they thus retain all the excellence of their celestial nature; and

(*c*) that, consequently, like a light-lit light (*i.e.*, a light kindled from another light), they shine with the same lustre as their original. (*Vide* the Vishvak-sena-Sa*m*hitá.)

Characterisation, secondly, of Secondary Incarnations as Non-worshippable, and the reason for their Non-worshippability.

**52.** The Secondary Incarnations, namely,—

(1) [the evolving agent called] the Lotus-born,

(2) [the dissolving agents called] *S*iva and Pávaka (the latter of whom is the Regent of fire),

(3). [the arranger of the Vedas, who, for that reason, is famed as] Vyása,

(4) [the destroyer of wicked rulers, who is famed as Para*s*u-Ráma—] the son of Jamadagni [see *ante*, p. 136, note, para. 7],

(5) Kárta-víryárjuna [whose praise the great bard Ká*l*i-dása celebrates in the verse (Raghu-va*ms*a, vi. 39),

"*That* Ruler who, the instant any soul aimed at foul play,
Appeared full-armed before that soul, and curbed e'en *mental* stray,"

(=Akárya-chintá-sama-kála eva, prádur-bhava*ms* chápa-dhara*h* puras-tát,
Anta*s*-*s*aríreshv api ya*h* prajánám, pratyádide*s*ávinaya*m* vinetá!")],

(6) Vitte*s*a (or the Regent of wealth, whose characteristic is munificence, and who is therefore famed as Dhana-da or Wealth-giver, *vide* the Rámáya*n*a, I. i. 18½),

(7-8, &c.) Kakutstha, Muchu-kunda, &c. (each of whom had his distinctive virtue), being, one and all, manifestations for particular objects, through the medium of finite souls whose virtue was



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alloyed by pride in the form of self-will, are not worshippable by (Mumukshus or) seekers of salvation (which is the state of eternally doing, with cheerful devotion, God's will alone),

[although (Bubhukshus or) seekers of self-enjoyment (whether such enjoyment accrue here or hereafter, or both here and hereafter), might find their account in the worship of such Secondary Incarnations].—*Vide* the Vishvak-sena-Sa*m*hitá, &c.

Reason for omitting to relate further particulars touching the Three Topics thus far explained, namely,—
(I) The Manifestation Supreme (Para-tva),
(II) The Manifestation Operative (Vy*u*ha), and
(III) The Manifestation Distinctive (Vi-bhava).

**53.** We abstain, on the score of their great difficulty and most mysterious character, from explaining—

(1) the Lord's "Vásu-Deva" Manifestations, known under the name of Nityodita (or Ever-Manifest), otherwise-called Para-Vásu-Deva (or Omnipresent Lord Supreme), and also under the names of *S*ántodita (or Gently Manifest), otherwise called Vy*u*ha-Vásu-Deva (or Operative Omnipresent Lord—the origin of the Operative Manifestation called Sa*m*-karsha*n*a), &c.;

(2) the four sub-divisions—

(*a*) which belong to each of the Four Operative Manifestations [the Vy*u*ha-Vásu-Deva (—which Manifestation does not, for the meditating-devotee's purposes, appreciably differ from the Manifestation Supreme—) being, in this reckoning, taken as Operative Manifestation No. 1, whence this reckoning is reconciled with *ante*, Part III, Aph. 44, p. 132],

(*b*) which, being named after finite souls' four successive states, are called respectively,—the Waking, Dreaming, Sleeping, and Fourth-state Manifestations,[55]

[55] As to the idea here, cp. the following passage of the great bard Káli-dása's Raghu-va*m*sa (II. 6):—

| | | |
|---|---|---|
| "When th' sacred cow stood, he too stood;<br>When she moved, moved; when she sat, sat;<br>When she drank water, water drank:<br>Thus, shade-like, tended her the king! | = | "Sthitas sthitá*m*, uchchalita*h* prayátá*m*,<br>Nishedushím ásana-bandha-dhíra*h*,<br>Jalávagáhí jalam ádadáná*m*,<br>Chháyeva, tám bh*u*-patir anv-agachchhat!" |

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(c) which are, one and all, the outcome of the Lord's mercy for His Devotees,

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The realisation of this idea by man, at each moment of his life,

(1) is enjoined by the following precept of Sage *S*aunaka's *S*rí-Vish*n*u-Dharma (I. 60):—

From bed arising, think of God As thy Sin-healing Saviour. (*Vide* the Hary-ash*t*aka or Eight-versed Hymn to Hari or Sin-healer, which Hymn commences with the words—"Harir harati pápáni.")
Proceeding on thy business, think
Of Him as be'ng 'bove Lust and Wrath (= Lord over "Ka" and "*I*sa").
Eating, think He 's Food-giver kind (= "Go-vinda" or "Reclaimer of the Earth").
Sleeping, think He 's thy Blest Bed-guard (= "Má-Dhava" or "The Silently Meditating and Operating Lord."—Bhattárya on the Lord's Name No. 169, citing Mahá-Bhárata, Udyoga-Parvan, Ch. 69, *v*. 4.)
[= "Uttish*th*an chintaya Hari*m*; vrajan chintaya Kesavam;
Bhunjan chintaya Go-vinda*m*, svapan chintaya Má-Dhavam."]: and

(2) is illustrated by the following bed-time meditation (Mukunda-Málá or Hymn to *S*rí-K*r*ish*na*, *v*. 39, *vide* my own published translation):—

"May I unselfish live for th' Lord of Bliss—
Who passion curbs, and over time-snake, rests!
= "Bhogi-bhoga-*s*ayaníya-*s*áyine,
Mádhaváya Madhu-vidvishe nama*h*!"

The following are some further illustrations of lovers' versatile genius in rendering varied kinds of service:—

(1) "Like slave, like friend, like wife, like sister, and like mother serves" (= "Dásívach cha, sakhíva cha, Bháryá-vad, bhaginí-vach cha, mátri-vach chopatish*th*ati"), says the Emperor Dasaratha in praise of his Queen Kausalyá who, to him, became all things at all times. (*Vide* the Rámáya*n*a, II. xii. 68.)

(2) "Nectareous balm she proved unto each mental wound;
As play-mate, joined she me, when I'd indulge in play;
Her marriage-sacrament she well fulfilled at worship-time.
As warrior-lady she supported me when I waged war;
Gods, ancestors, or saints, when I served, she disciple turned;
Like friendly kinsman, she relieved, when adverse fortune came;
*What* didn't my Sítá *not* become to me, in th' chilling woods?
Now separation bars her serving me in any way!"
= "*A*dhau siddhaushadhir iva hitá;
ke*l*i-kále vayasyá;
Patní tretá-yajana-samaye;
kshatriyá*n*y eva yuddhe;
Sishyá deva-dvija-pit*r*i-samárádhane;
bandhur ártau;
Sítá sá me, sisirita-mahá-kánane, ká na játá?"

(*Vide* the Bhoja-champ*u*, Bk. iv. *v*. 5, being *S*rí-Ráma's lamenting reminiscence of His missing Lady.)

(3) Bacon says "a friend may speak as the case requires." (Essay on Friendship, near the end.)

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(*d*) which have, for their object, the solacing of meditating souls, and the lifting of souls from their several states of bondage,

(*e*) which are pervasions of souls in their several states, and

(*f*) which are adapted to the worship of act-bound souls;

(3) the twelve other Operative Manifestations—

(*a*) which are called M*u*rtyantaras or Vy*u*hántaras,

(*b*) which, being installed in the forehead and other parts of the Devotee's body, protect such body,

(*c*) which are known under the 12 names of the series—"Kesava," "Náráya*n*a," &c., and

(*d*) which are divided into four groups of three Names each, being derived respectively, from the Four Vy*u*has, namely, Vásu-Deva, Sa*m*-karsha*n*a, Pra-dyumna, and A-niruddha,

(4) the series of 36 Chief Incarnations,—

(*a*) of which, A-niruddha or Operative Manifestation No. 4 is the origin, and

(*b*) which commences with "Padma-nábha";[89]

(5) the series of Incarnations known as—

| | | |
|---|---|---|
| (*a*) Upendra, | (*f*) Náráya*n*a,[91] | (*k*) Varáha, |
| (*b*) Tri-vikrama, | (*g*) Hari, and | [(*l*) Nara-si*m*ha, |
| (*c*) Dadhi-bhakta, and | (*h*) Krish*n*a,[92] and | (*m*) Kalki,] &c.;[93] and |
| (*d*) Haya-griva,[90] | (*i*) Matsya, | |
| (*e*) Nara, and | (*j*) K*u*rma, | |

[89] *Vide* the Vishvak-sena-Sa*m*hitá, . To this series of 36 Chief Incarnations, the Ahirbudhnya-Sa*m*hitá and other authorities add a series of three Secondary Incarnations (*Avesávatáras*), namely, the Incarnations known as (1) Kapila, (2) Dattátreya, and (3) Parasu-Ráma.

[90] To which four Incarnations of the Lord, the god Indra, owes respectively,—

(*a*) aid in the daily administration of his government as the Lord's viceroy,
(*b*) the recovery of his power when the same was usurped by Bali,
(*c*) the attainment of ambrosia and nectar, and
(*d*) instruction in the Veda.

[91] Who, meeting together, in the character of Pupil and Teacher, proclaimed to the world, *that* wisdom unto salvation which is contained in the Ash*t*ikshari-Mantra or Eight-syllabled Vedic Hymn or Formula, at that Holy Shrine in the midst of the Himálaya Mountains which has ever since been called after them—"Nara-Náráya*n*ásrama" or "the Hermitage of Nara and Náráya*n*a."

[92] Both of whom, born of the god of justice, proved the world's Benefactors.

[93] The sources of the world's spiritual light, both past and future.

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(6) the weapons, and other details connected with the meditations on the various Manifestations aforesaid [—grouped as they are under the three general heads of (I) "Manifestation Supreme" or "Para-tva," (II) "Manifestation Operative" or "Vyuha," and (III) "Manifestation Distinctive" or Vi-bhava"].

The *Cause* of the Lord becoming Incarnate as man, &c.

**54.** His sovereign will alone (and *not* any necessity such as the act-brought necessity to which bound-souls are subjected), is the *cause* of the Lord becoming Incarnate.[94]

The *purpose* of the Lord's Incarnations aforesaid.

**55.** The *purpose* of the Lord's Incarnations as man, &c., is threefold, as stated in the Gítá-text, iv. 8: "To save the good, to smite the bad, to uphold the Law, I'm born from age to age."[95]

An Objection, stated.

**56.** "Should not karma or act-brought necessity," it may be asked, "be held to be the *cause* of the Lord's Incarnation, inas-

---

[94] (1) "Unborn, He, manywise, is glorious-born."—Purusha-sukta.
(2) "Through many a birth, both I and thou, Arjun! have passed."—Gítá, iv. 5.
(3) "Of many a birth possessed."—Dramidopanishad, I. iii. 2.
(4) "Through ev'ry kind of birth, Thou hast,
O God of gods, been pleased to pass!" St. Paránkusa's Tiru-Viruttam, *v.* 1.
(5) "In th' human and all other forms, who birth mysterious took," &c.—Dramidopanishad, III. v. 6.

The Lord's births, thus amply set forth, are all due to His sovereign will alone. *Vide* the Gítá, iv. 6:—

"I'm born by virtue of my own (free will or) thought (máyá)."

[That the word "máyá" means *thought*, appears from the following text of the Veda-Nighantu or Vedic Lexicon:—"Máyá (tu), vayunam, jnánam," &c.]

*Vide* also the following authorities, bearing on the Lord's becoming variously Incarnate:—

(1) "Who various bodies fit, of His own will assumes."—Srí-Vishnu-Purána, VI. v. 84.

(2) Sage Kura-nátha's Hymn to the Lord as manifest in Kánchí, (*i.e.*, Conjeeveram), *v.* 17.

(3) Sage Kura-nátha's Hymn entitled Ati-mánusha-Stava, *v.* 8.

[95] Cp. Sage Kura-nátha's Hymn to the Lord as manifest in Vanádri (near Madura in the Madras Presidency), *v.* 86.

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much as several authorities relate that He was born in consequence of Sage Bhrigu's curse, &c. ?"[96]

Answer to the Objection.

**57**. Even in the case that has been cited, the curse is only an *apparent* cause, the Lord's sovereign will alone being the *real* cause. Such is the explanation given in the very authorities cited in the Objection.[97]

(IV) The Manifestation Pervasive (Antar-yámi-tva), described.

**58**. The Manifestation Pervasive (Antar-yámi-tva), is the Manifestation which is characterised as the Lord's being immanent in and controlling all.[98]

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[96] *Vide*, for instance, the following passage of the Rámáyana (Bk. vii. Canto 51, *v.* 15) :—

| | | |
|---|---|---|
| "Whoever killed my faithful—duty-loving—wife, Shall long be separated from his own dear wife." | = | "Pati-vratá dharma-pará, hatá yena mama priyá, Sa tu priyá-virahitas chira-kálam bhavishyati." |

[97] *Vide* the following passages :—

| | | |
|---|---|---|
| (1) "Propitiated by self-sacrifice, The lover-loving Lord answered, indeed, That, for souls' benefit, He'd take the curse." | = | "Tapasá 'rádhito Devo hy abravíd Bhakta-vatsalah :— Lokánám sampriyártham tu, sápam tam grihyam uktaván." |

[Rámáyana, Bk. vii, Canto 51, *v.* 17-17½.]

(2) "In ev'ry age, th' Omnipresent 's born by His will alone.
Jaraka's dart 's but the *pretext* under which th' Lord left the earth;
So, th' Bráhman's curse is but the *pretext* whence He, playful, 's born."
[= "Sarvávarteshu vai Vishnor, jananam svechchhayaiva tu.
Jarakástra-chchhalenaiva svechchhayá gamanam Hareh;
Dvija-sápa-chchhalena-evam, avatírno 'pi lílayá."]—Lainga-Purána, II.

As to the possibility of even Saints and Sages, sometimes taking liberties with the Lord, *vide post*, note 104, and the following extract :—

"Formality is fit, till friendship 's formed;
Forms but offend, when friendship *has been formed*."
[= Upacharah kartavyo,
Yávad an-utpanna-sauhridáh purusháh;
Utpanna- sauhridánám
Upacharah kaitavam bhavati."]

Cp. the Srí-Bhágavata text (X. xxxii. 22) : "Evam madarthojjhita-lokavedá svánám hi vo mayyanuvrittaye 'baláh!" &c.

[98] *Vide* the following authorities :—

| | |
|---|---|
| (1) Bri.-Up. per Jacob's Conc. and the Mádhyandina recension, III. vii. 22 : | "Who dwells in, and controls, the soul" (= "Ya átmánam antaro yamayati)." |

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## Twofold Character of the Manifestation Pervasive (Antar-yámi-tva).

**59.** (1) This Manifestation is inseparably immanent in, and safeguards, souls, through all their migrations in heavens and hells, and in every situation; and

(2) is further seated, clothed in the Amiable Form Transcendent, in all souls' lotus-like hearts, in view, in the capacity of their friend and kinsman, to enabling them to meditate on Him and to effect their salvation.[99]

## (V) The Manifestation Worshippable (Archávatára), described.

**60.** The Manifestation Worshippable (Archávatára), is that Form of the Lord, in which, unlike His Manifestations Distinctive (which, being occasional, were realised by souls of appropriate

---

(2) Taitt. *Arana*, Prasna III, Anuváka 10, Panchásat 1, Clause 9: "Who dwells in, and controls, souls, and thence is called all souls' Soul." [= "Anta*h* Pravish*tas* *S*ást*á* janán*am* Sarvátmá."]

(3) *S*rí-Vish*n*u-Pur*á*na, I. xvii. 20: "Th' Omnipresent rules all souls, seated in their hearts." [= "*S*ást*á* Vish*n*ur a-seshasya jagato yo hridi sthita*h*."]

[99] *Vide* the following passage of the Vishvak sena-Sa*m*hitá ( ):—
"Th' All-immanent Essence is like a universal friend.
* * * *
The Lord of the Evolving and Involving Powers,
As Soul befriends souls, ent'ring e'en their heav'ns and hells."
[= "Antar-yámi-svar*u*pa*m* cha, sarveshám bandhu-vat sthitam.
* * * *
*Svarga-naraka-* pravese 'pi, Bandhur *A*tmá hi Kesa-va*h*!"]
(=Svar-náraka-)

The meaning of the last-cited text is this:—Heavens are reached by virtue of enjoyment-seeking righteousness. Hells are reached in consequence of wrongful action, needing punishment. The result of both these soul-characteristics is, that souls enter the wombs of various kinds of creatures and are born of them. In these and all other situations, the Lord ever stands immanent in and safeguards and fosters souls, just as beneficent mothers, going *incognito* in the darkness of the night, to their perversely straying children, make them accept, even unknown to themselves, boons which they would not knowingly receive from their mothers' hands. [Cp. the Bri.-Up., III. vii. 22 (per Jacob's Conc. and the Mádhyandina Recension) which describes the Immanent or Pervading Being as "One whom th' pervaded soul doesn't know" (= "Yam átmá na veda.")] This note is referred to *ante*, Part III, Aph. 1, Clause (6), note 17, p. 67.

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endowments, at particular times and places), the Lord, according to the text—

" *Whate'er* the Form His Dev'tees choose, He, of *that* Form becomes," &c. (St. Saro-yogin's Psalm, *v.* 44), is pleased, without any kind of limitation as to times, places, or persons, to be present and manifest Himself to all, in temples and homes,[100] to wink at faults,[101] and to be, for every movement or business, dependent on the worshipper.[102]

---

That the Lord, clothed in His All-transcendent Form, is immanent in the hearts of embodied souls, for the purpose of enabling them to contemplate Him and be saved, appears from the following texts :—

(1) Ka*th*a-Up., Vallí iv, Mantras 12-13 :—

> " Of the size of his thumb, amid each meditator's frame.
> The Lord of all things—past and future—dwells, like smokeless flame.
> The meditator's heart, despite its grossness, He doesn't loathe.
> Whatever is or shall be, He pervades. Blest 's each soul that Him knoweth "

(2) Taitt. Up., Prasna vi (Náráya*n*am), Anu. 11, Mantra 11 [= Jacob's Conc., Mahánár, 11-12; =also Vásudevopanishad.] :—

> " Like lightning's flash o'erlapping a blue cloud,
> Bright radiance here surrounds the (sky-hued) Lord."
> [=" Níla-toyada-madhya-sthá vidyullekheva Bhásvará."]
> (*Vide* our Vedártha-Sangraha, our own Telugu-type edn., p. 190. Comment's Clauses, 3418—3421.)

With His All-transcendent Form, which has been thus described, and which, by its attractiveness, is capable of weaning the hearts of embodied souls from straying towards outward objects, and fix all such hearts on itself as their sweetest resting place, the Lord, by virtue of the intimacy of His relationship as (Náráya*n*á or) all souls' Soul, dwells (*vide* Taitt. Up., Prasna VI or Náráya*n*am, Anu. 11, Mantra 7) in all embodied souls' lotus-like hearts, as their Constant Friend, in order to give them food for contemplation, whenever such souls should feel a taste for such contemplation, and also in order to protect such souls by controlling their intellects, &c. (*Vide* the Gáyattrí-Mantra).

In this Aphorism, our author mentions first the Lord's Essential immanence in each finite soul-essence, and then concludes with describing the Lord's dwelling with His All-transcendent Form in the hearts of embodied souls. This order of treatment is in keeping with the context in this place, for, the author is here describing the Five Manifestations of the Lord, (namely, the Manifestation Supreme, &c.,) the mutual distinctions of which are due to His possession of a Form.

[100]= " Bhauma-niketaneshv api ku*t*í-kunjeshu."—Sage Bha*tt*árya's Hymn to the Lord as manifest in Srí-Rangam, Centum II, *v.* 73.

[101]= " Sarva-sahish*nu**h*" or " All-forgiving."—*Id.*

[102]= " Archaka-parádhínákhilátma-sthiti*h*".—*Id.*

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Adaptation for Worship, complete in this Incarnation alone.

**61.** In this Incarnation alone are complete the characteristics of—

(1) weaning souls from wandering and creating in them (by attractive beauty and boon-granting generosity) a taste for worship (such as the mere injunctions of the Law could never produce, *vide* Gítá, iii. 33[103]),

(2) presenting (when taste for worship has arisen in souls,) an amiable-image (*s*ubhá*s*raya[104]) on which the worshipper's eye and heart can rest,

(3) accessibility as Saviour, to all kinds of souls (without distinction of high and low), and

(4) enjoyability (as in the Highest Heaven itself, by souls—grown ripe in realising the beatitude of this worship).[105]

Conclusion—
with Further Characterisation and Praise of the Worshipable Incarnation.

**62.** Though appearing with the true Relation of Proprietor

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[103] Cp. the following remarks of Sir William Jones: "It is a maxim in the science of legislation and government, that *Laws are of no avail without manners*, or, to explain the sentence more fully, that the best intended legislative provisions would have no [= small] beneficial effect even at first, and none at all in a short course of time, unless they were congenial to the disposition and habits, to the religious prejudices, and approved immemorial usages, of the people for whom they were enacted; especially if that people universally and sincerely believed, that all their ancient usages and established rules of conduct had the sanction of an actual revelation from heaven." (Pref. to the English Translation of Manu, p. 1.)

[104] Cp. the explanation of this compound word, in Sage Vedántácharya's Rahasya-traya-sára, Topic 28, (Bangalore edn., 1884, pp. 78-81,) under the word "chara*n*au."

[105] *Vide* Saint Yogi-Váha's last words :—

"My eyes have feasted on my Lord's nectareous sight;
They henceforth will not look at any other sight!"

[= "En Amu*th*anai kkan*d*a ka*n*-ga*l*, ma*rron*rinai kká*n*á vé!"]

*Vide* also the following passage of Sage *S*aunaka's *S*rí-Vish*n*u-Dharma (Ch. 103, *v.* 16—29½) [in which are clearly set forth the three principal char-



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and Property[106] reversed, and in the character of something devoid of knowledge, power, or liberty,[107] the Lord, in this Incarnation, is pleased, out of His Infinite Mercy, to confer on His devotees, every needful boon. [*Vide* the text (see *ante*, Part III, Aph. 1, Clause (5), note 16): "Sakala-phala-prado hi Vish*n*u*h*?" (*S*rí-Vish*n*u-Dharma, Ch. 43, *v.* 47), *i.e.*,—

---

acteristics pointed out in the above Aphorism as peculiarly pertaining to The Manifestation Worshipable, namely, (1) the Lord's taking for His Body, whatever material His Devotees choose for the purpose, (2) His becoming worshipable in such Body, and (3) His becoming, in that Body, the Goal of their final beatific realisation]:

"With gold or silver or other material he hath,
Let man prepare a well-shaped image of Th' Omnipresent—
With smiling face and gentle look, so as to please himself:...
Let him, this image, worship, bow to, love and meditate.
This God Incarnate, he'll, uncleanness-free, enter into."
[= *Su-ru*pám* pratimá*m* Vish*noh*, (* Read also as "Sva-*ru*pám.")
Prasanna-vadaneksha*n*ám,
K*r*itvá 'tmana*h* príti-karí*m*,
Suvar*n*a-rajatádibhi*h*;...
Tám archayet, tám pra*n*amet,
Tá*m* bhajet, ta*m* vichintayet.
Visaty apásta-doshas tu,
Tám eva Brahma-*r*upi*n*ím."]

[106] *Vide* the text:—
"The quality of being *property*, is in the soul;
*That* of being Proprietor 's in the Lord—who 's all souls' Soul."
[When this relation comes to be reversed,
And the Lord, thence is, as *property*, possessed,
Then, with the liberty of love Divine,
The dev'tee claims the Lord, say'ng—"Thou art mine";
Whereas, as liege, he bows to Him, say'ng—"I am Thine."]

The following is a similar expression of Roman Catholic Christianity (which may be compared with many expressions occurring in the works of S*u*fi Muslims such as the Mesnevi):—

"No one is thoroughly convinced of the truth of his religion who is afraid to joke about it, just as no man can tease a woman with such impunity as he who is perfectly convinced of her love."—Coventry Patmore, cited at p. 203 of the Contemporary Review for February 1897. *Vide* also, in this connexion, Saint Francis de Sales' Treatise on the Love of God, and Dr. Adam Clarke's Commentary on Solomon's Song with which he parallels, and (in support of the parallelism) prints *in extenso*, Jones' translation of our Blest Jaya-deva's Gíta-Govinda.

[107] Concealing His real nature as set forth in the following texts:—

(1) "Who all things knows, both in their essence and their attributes.
—Mu*n*d. Up., I. i. 9, and II. ii. 7.

(2) "Transcendent, varied, natural, are said to be,
Indeed, His wisdom, pow'r, strength and sway'ng energy."
—*S*v. Up., vi. 8.

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"Does not th' Omnipresent tend souls with grant of every good
(From child's to seraph's stage—whence e'en salvation 's understood) ?" [108].

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(3) "O'er Him none rules." [Taitt. Up.—Prasna VI, entitled Náráya*n*am, Mantra 9 ; = (according to Jacob's Conc.) Mahánár, I. 10.

(4) "He who is called the Lord Supreme,
Rules all, sees all, knows all, works all."—*S*rí-Vish*n*u-Purána, VI. v. 86.

[108] "The doctrine of the Bhagavadgítá represents a fusion of the Brahman theory of the Upanishads with the belief in a personal highest being Krish*n*a or Vish*n*u—which in many respects approximates very closely to the system of the Bhágavatas......The only forms of Vedántic philosophy which are—and can at any time have been—really popular, are those in which the Brahman of the Upanishads has somehow transformed itself into a being, between which and the devotee there can exist a personal relation, love and faith on the part of man, justice tempered by mercy on the part of the divinity. The only religious books of widespread influence are such as the Rámáya*n* of Tulsídás, which lay no stress on the distinction between an absolute Brahman inaccessible to all human wants and sympathies, and a shadowy Lord whose very conception depends on the illusory principle of Máyá, but love to dwell on the delights of devotion to one all-wise and merciful ruler, who is able and willing to lend a gracious ear to the supplication of the worshipper."—Pp. 127-8 of Dr. George Thibaut's Introduction to his English translation of the "Vedánta-S*u*tras with *S*ankara-Bháshya." (Sacred Books of the East, Vol. XXXIV. The Bhagavad-Gítá as well as the Vedántá-S*u*tras, being, in this Introduction, admitted by Dr. Thibaut to postulate an "all-wise and merciful ruler," the impartial reader might be inclined to follow these two universally accepted authorities, in construing the Upanishads too as inculcating the like Theology.)

Even Mr. Herbert Spencer, in an article in the *Nineteenth Century* (January 1884), after having admitted—

(1) that religion, as conceived and handed down from the most ancient times, and in every quarter of the world, has contained "a germ of truth.... the truth, namely, that the power which manifests itself in consciousness is but a differently conditioned form of the power which manifests itself beyond consciousness" (p. 8) ;

(2) that "the spectroscope proves to him ("the explorer of Nature") that molecules on the earth pulsate in harmony with molecules in the stars (p. 10) ;

(3) "that every point in space thrills with an infinity of vibrations passing through it in all directions" (*id.*) ;

(4) that "the conception to which he tends is much less that of a Universe of dead matter than that of a Universe everywhere alive" (*id.*) ;

(5) that the "necessity we are under to think of the external energy in terms of the internal energy, gives rather a spiritualistic than a material aspect to the Universe" (pp. 10-11) ;

Concludes his faith as follows :—"But amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that he ("the man of science") is ever in presence of an Infinite Eternal Energy from which all things proceed" (*id.* p. 12.)

In an article in the *Nineteenth Century* (April, 1880, p. 720), Mr. Gladstone makes the following important acknowledgments and references (the

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pages referred to by him being those of the First Part of Mr. Fairbairn's Studies on the Philosophy of Religion) :—

(1) "Nature personified was only nature conceived as living (p. 34);...... Indo-European religion founded itself on Divine Fatherhood......

(2) "Here subsisted a faith, in which Naturalism and Spiritualism existed together harmoniously as form and matter, letter and spirit" (p. 42).

The following are a few specimens of the tribute paid to our religion in Dr. Barrows' History of the (Chicago) Parliament of Religions :—

(1) On p. 191, he speaks of "the [recent] addition of the mother-tongue of all the languages of modern Europe—the Sanscrit—to the list of 'the learned languages' cultivated by scholars," and the consequential fact that the science of Comparative Theology is the growth almost of our own time."

(2) On p. 1562, he speaks of the worthy representation of "India mother of religions," *as an accomplished fact.*

(3) *Vide* also, pp. 510, 563, 784, 796, 798-800, 842-9, 921-7, 935-6, 1194. 1092 (reporting Tyndall's confession), &c., &c., of Dr. Barrows' "History" aforesaid.

Theological wisdom as culled by Dr. Ogilvie (*vide* his preface to the Student's Eng. Dic.) from the study of the meaning of English words, by tracing them to their Sanscrit roots, may be summarised as follows :—

"O fellow men! O thinking beings!
Know—(1) God's our 'life'; (2) 'in Him we live';
(3) Our 'way''s His grace; (4) our goal 's His work;
(5) Our foe 's our lust: thus 'truth' stands e'er."

[Here, propositions (2) to (5) are the logical amplification of proposition (1)].

The *Christian College Magazine* for April 1895, reports the Hon'ble the Rev. Dr. William Miller's confessions as to the excellences contained in our religion.

The Rev. R. D. Griffith's Essay on the Bhagavad-Gítá gives us credit for original light.

Cardinal Newman acknowledges that the doctrine of Divine Incarnation is Indian, and Novalis says that if God can deign to become incarnate as a man, He can deign likewise to become incarnate as an animal (*vide* Matt. iii. 16, and Luke, iii. 22), or as a plant, or as wood or stone, (Gen. xxviii,—*v.* 18 and 22, and Dr. A. Clarke's Com.) This truth I summarise in the following lines :—

Who, God can see in flesh and bone,*
*He* God can see in wood and stone;
Who *can't* see God in wood and stone,
*He can't* see God in flesh and bone.
Who, in God-worship, God-name's 'helpfulness'† uphold,
To think on th' form *that* name suggests, they *must* make bold:
For, name and form, together stand;

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* *i.e.*, can receive Christ (according to the description in Luke xxiv. 39, &c.), or the dove that descended on Christ (according to the description in Matt. iii. 16, and Luke iii. 22), as God Incarnate, or Muhammad as God-inspired.

† *Vide post* in the Tract hereunto annexed, entitled *Universal Religion Formulated*, p. 29, sub-note marked ‡.

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*This* lost, *that* none can understand;
Whoe'er can pray, say'ng—'Hallowed be Thy Name,'†
Can also pray, say'ng—'Hallowed be Thy Form.'

*Vide* *S*rí-Bhágavata, 10. 2. 37, which may be translated as follows:—

"Sire! had this Thy Pure Form not been,
Gloom-breaking wisdom couldn't exist.
Through qual'ties man'fest, Thou art known,
And *these*, Thy Form makes manifest."

Cp. the expressions:—

"as if formless things could exist ....." (Dr. Paul Carus's Primer of Philosophy, p. 36.) "Facts are pictured in sensations, and these pictures represent the facts (*i.e.*, *re*-present or recall the facts to the mind)." (*Id.* p. 39.) "Knowledge (thus acquired) is rendered definite by naming." *(Id.)* So say Locke, Leibnitz, Tyndall and all sound scientists.

Cp. the following passage of *S*rí-Kr*i*sh*n*a's Gítá or Song Divine (viii. 13):—

"Chanting my My Sacred Monosyllabic Name—'A. U. M,'
And fixing thought on Me‡—'thout suff'ring it to roam,
Who from body departs, he gains the highest bliss."

Following the spirit of this Gítá-text, one of *S*ankarácharya's immediate disciples (*vide* the last of the 14 verses entitled the Chaturdasa-Manjarí) preaches thus:—

"The Thousand Names of God and Th' Song Divine, e'er sing—
[="Geya*m* Gítá-Náma-Sahasram," &c.]
Bearing in mind the Form of Bliss' Eternal King:
On Holy Saints e'er humbly wait, (Cp. Gítá, iv. 34; vii. 17-19; &c.)
The suff'ring poor relieving straight." (Cp. Gítá, xvi. 2.)

In Dr. Barrows' Religious-Parliament-History aforesaid, occur the following words (on p. 123):—

"The World's Debt to Buddha; by Dharmapála, of Ceylon. The interest which this paper aroused was doubtless enhanced [*not*, be it observed, *marred in the least*,] by the presence, beside the speaker, of a small stone figure of Buddha, said by him to be nineteen centuries old." The members of the Parliament must have been interested also by the "List of Illustrations" on pp. xi-xiv, and 807-809 of Dr. Barrows' "History" aforesaid, These lists of illustrations refer, among others, to the plates placed on the following:—

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* In its adaptation to *our* (*i.e.*, bound beings') faculties and needs.

† The whole of the Christian and Muslim worlds come under this category.

‡ That, in carrying out this injunction, the *name* of *S*rí-Kr*i*sh*n*a, is ever associated with the *form* of *S*rí-Kr*i*sh*n*a—as seen and reported by that Incarnation's contemporaries, is evident from the Meditatory Verses (Dhyána-*S*loká*h*) on *S*rí-Kr*i*sh*n*a, with the recital of which, all the sects following the Gítá, commence the reading of the Gítá. As a specimen of such Meditatory Verses, may be taken the following one:—

[="Kara-kamala-ni-darsitátma-mudra*h*......
Mama hridi sannidhim átanotu *S*auri*h*!"]

"Fixt in my heart may Kr*i*sh*n*a stand, as He was seen—
Distinctly pointing to Himself with lotus-hand," &c.

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Pages.

97, 105, 111, 133, 139, 147, 161, 167, 181, 188, 195, 209, 223, 231, 237, 265, 279, 301, 321, 335, 363, 371, 385, 399, 405, 427, 433, 441, 461, 469, 483, 503, 553, 559, 587, 609, 629, 679, 685, 707, 735, 741, 761, 769, 777, 797, 833, 839, 847, 867, 875, 895, 923, 937, 959, 1057, 1063, 1085, 1099, 1161, 1189, 1217, 1287, 1295, 1315, 1323, 1329, 1357, 1365, 1371, 1379, 1389, 1421, & 1439.

All these plates relate to Hindu, Buddhist, Confucian, Shinto, and Christian shrines and their adjuncts, and call to mind the use of images or pictures which is even now or was formerly [when, according to J. S. Mill (see his Three Essays on Religion, p. 80, to be quoted presently,) religious faith was stronger,] prevalent among the congregations to which the said shrines and shrine-adjuncts belong.

Blockheads, the A, B, C, of Metaphysics who don't know,
Or God's Pervading all, or Incarnations here below,
Or Worship, rave, gorged like Hiranya, and kick 'gainst the pricks,
But can't cast any blame that, to Saints' Truth and Love, e'er sticks.
In time, e'en all such fall'n souls, God, through Saints, will teach and raise.
Humbled by their own self-brought wounds, e'en *they* 'll True-Love's Modes praise, (Cp. Gítá, iv. 34; vii. 16; &c.)
Say'ng: "Heav'nly Things, what Sculptors, Painters, Builders, Singers, Bards,
Give charmed form, colour, lodging, voice, life, have our best regards!"
The Universal Father doesn't the *worst* soul damn for e'er,
But, through apparent freedom's laws, e'en of *such* soul takes care.

| | | |
|---|---|---|
| "(1) Unknowingly and (2) even knowingly, Although we have been sinning endlessly, | = | "A-jnánád athavá jnánád, Aparádheshu satsv api, |
| Our one sole penance is to say the word Of pray'r—' Forgive us All our Sins, O Lord!" | = | Práyas-chittam—'kshamasva'-iti. Prárthanaikaiva kevalam."* |

Blessings disguised, are e'en adversity and brethren's slight.
Through *these*, oft, God is pleased to make our *best* thought see the light.†

* Text cited in Sage Vedántácharya's Rahasya-traya-sàra, Bangalore Telugu-type edn., Topic 25, p. 351. Cp. Gadya-traya, 1, the sentence—"Mano-vák-káyaih," &c. Cp. Job, xxxiv. 31; Matt. xviii. 22, which, rationally interpreted, means, *not* that thou shalt forgive thy brother up to the arbitrary limit of seventy times seven and *no more*, but that thou shalt forgive *as often as thy brother shall offend*, for, as Shakespeare says (*Merch. of V.*, IV. i), *in the course of justice*, none of us should see salvation."]

Dr. Adam Clarke says (Bible-Commentary, under Matt. vi. 14): "For a King to forgive his subjects a hundred millions of treasons against his person and authority, on this one condition, that they will henceforth live peaceably with him and with each other, is what we shall never see; and yet this is but the *shadow* of that which Christ promises on his Father's part to all true penitents,...See *Quesnel*."

† Cp. our Dhruva's great biography, and the following passage of Dr, Paul Carus's Report in connection with the Chicago Religious Parliament Extension Movement, p. 24:—

"We are not only deeply grateful to all who contributed to the mar-

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"Hail love, first love, thou word that sums all bliss!
The sparkling cream of all Time's blessedness,
The silken down of happiness complete!
Discerner of the ripest grapes of joy,
She gathered and selected with her hand,
All finest relishes, all fairest sights,
All rarest odours, all divinest sounds,
All thoughts, all feelings dearest to the son,
And brought the holy mixture me and filled
The heart with all superlatives of bliss."— Robert Pollock.

Cp. the following passage :—

"'We 're made so that we love,
When first we see them painted, things we have passed
Perhaps a hundred times, nor cared to see......
Art was given for that.'

It is not quite that; we did love these things before; but art makes us conscious of our love, and so deepens it for us."—Article on Ruskin's successor Walter Pater, in *India*, for November 1896, p. 340. The idea here is the same as that which is expressed by the saying: "An apophthem is the wit of one man and the experience of many." According to Shakespeare, it is the poet's and artist's office to give shape and attract notice to what, though precious, was shapeless, and therefore unnoticed, before he appeared. Cp. Cowper's lines on his Mother's Picture, adding the following reflection :—

"With how much more devotion had the poet Cowper bowed,
Could he trust that the picture 's with a Freed-Soul's light endowed?"

[See *ante*, Part I, Aph. 63 (3), p. 31.] *Vide* also Lord Chatham's Speech, an extract from which is printed along with his life in Chambers's Cycl. Eng. Lit. (edn. 1858-9, Vol. II, p. 227, Col. 2). where reference is made with oratorical effect to a picture that could be seen by all in the hall in which the speech was delivered. Lord Chatham's actual words are as follows :—

"I call upon that right reverend, and this most learned bench, to vindicate the religion of their God...I invoke the Genius of the Constitution. From the tapestry that adorn these walls, the immortal ancestor of this noble lord frowns with indignation at the disgrace of his country."

"The Hindus...believe" God "to reside and to act as an invisible power in the visible things, like our soul in our body." P. 24 of the book of the Rev. L. Meurin, S.J., hereinafter cited at length.

Cp. Dramid*o*panishad, I. i. 7, and all the attributes thereunder marshalled in its Five Great Commentaries.

Says Theodore Parker: "The finite mechanic is not in his work; he makes it and then withdraws. God is in His work—'As full as perfect in a

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vellous triumphs of the World's First Parliament of Religions, but we also thank even those who have censured, because they misunderstood, its noble work. For, though unwillingly, they also have served the sacred cause. Their criticisms have attracted larger attention, excited increased interest, and stirred more thorough investigation, and may thus prove in the end, even more serviceable than their co-operation and commendation would have been."

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hair as heart.'‡—Ten Sermons, pp. 341-2. So say Tyndall and all sound scientists.

In spite of the concurring opinion of even such independent Protestant thinkers as Locke and Leibnitz (Cp. Dr. Paul Carus's *Primer of Philosophy*, p. 28)—

"That nought objective 's in the mind,
But what the sixfold sense did find,

(Cp. Prof. Bain on the six senses of man, the sixth being what he calls "the muscular sense");

Whoever is bent on the vain attempt to divorce the names of God from the mental pictures which their connotations cannot but produce in those who in any degree understand such connotations, would do well to ponder on the following terribly earnest protest of the good-natured and talented J. S. Mill: "All trust in a Revelation pre-supposes a conviction that God's attributes are the same, in all but degree, with the best human attributes.

"If, instead of the 'glad tidings' that there exists a Being in whom all the excellences which the highest human mind can conceive, exist in a degree inconceivable to us, I am informed that the world is ruled by a being, whose attributes are infinite, but what they are we cannot learn, nor what are the principles of his government, except that 'the highest human morality which we are capable of conceiving' does not sanction them; convince me of it, and I will bear my fate as I may. But when I am told that I must believe this, and at the same time call this being by the names which express and affirm the highest human morality, I say in plain terms that I will not. Whatever power such a being may have over me, there is one thing he shall not do: he shall not compel me to worship him. I will call no being good, who is not what I mean when I apply that epithet to my fellow creatures;* and if such a being can sentence me to hell for not so calling him, to hell I will go.

"* Mr. Mansel, in his rejoinder, says that this means that I will call no being good 'the phenomena of whose action in any way differ from those of a good man.' This is a misconstruction; he should have said 'no being, the principle or rule of whose action is different from that by which a good

† Thus says the Ka*th*a-vallí-Kha*nd*a—that prefaces th' *I*sopanishad,
Where Mantra 16 is a pray'r for sight of God's "Most Perfect Form;"
And in our daily worship we identify the Form we see
With th' Form Supreme, say'ng—"I own this Being 's The Great Bright Be'ng 'Bove Gloom." (Purusha-S*u*kta, Anu. I, Panchásat vii, Sentences 1 & 2; &c.)

The above-cited text of the Ka*th*a-vallí-Kha*nd*a, is lucidly commented on at p, 162 (under Sentence 36 as therein numbered), in the Book of Commentaries on the *S*rí-Vachana-Bh*u*sha*n*a or Good-Word Jewel, that is being printed in the *S*rí-Sarasvati-Bha*nd*áram Press, $\frac{1st}{16}$, Péyalvár-kóvil Street, Triplicane, Madras. The following is the original Sanskrit text thus commented on:—

"[1] Idam P*u*r*n*am. [2] Ada*h* P*u*r*n*am. P*u*r*n*át [3] P*u*r*n*am ud-richyate.
P*u*r*n*asya [4] P*u*r*n*am ádáya, [5] P*u*r*n*am evávasishyate.
Sarva*m* p*u*r*n*a*m* sah-Om."

‡ = The Indian doctrine of God's Pari-samápya-vritti-tva, according to which, God is *equally* perfect in *every* part of the Universe—in the *least* (in size or secular importance) as in the *greatest*—*i.e.*, "spreads undivided, operates unspent." (Pope's Essay on Man.)

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man endeavours to regulate his actions"*

"Neither is this to set up my own limited intellect as a criterion of divine or any other wisdom. If a person is wiser and better than myself, not in some unknown and unknowable meaning of the terms, but in their known human acceptation, I am ready to believe that what this person thinks may be true, and that what he does may be right, when, but for the opinion I have of him [such as that which, with respect to God, the angel finally produced in Parnell's Hermit], I should think otherwise. But this is because I believe that he and I have at bottom the same standard of truth and rule of right, and that he probably understands better than I the facts of the particular case. If I thought it not improbable that his notion of right might be my notion of wrong, I should not defer to his judgment." Examination of Hamilton, 5th edn., 1878, pp. 128-9.

With reference to J. S. Mill, considered as a logician, Professor Tyndall says (*Fragments of Science*, 5th edn., 1876, pp. 503-4):—" There are, for example, writers of note and influence at the present day, who are not ashamed publicly to assume the 'deep personal sin' of a great logician to be the cause of his unbelief in a theologic dogma." "This is the aspect under which the editor of the 'Dublin Review' presents to his readers the memory of John Stuart Mill. I can only say, that I would as soon take my chance in the other world, in the company of the 'unbeliever,' as in that of his Jesuit detractor. In Dr. Ward we have an example of a wholesome and vigorous nature, soured and perverted by a poisonous creed." (*Id.*, p. 504, note). Speaking of Bruno (whom the Inquisition, from being too religious to shed his blood, was pleased to burn), Tyndall says (*Fragments* aforesaid, p. 525, note):—" Bruno was a 'Pantheist,' not an 'Atheist' or a 'Materialist.'"

If J. S. Mill, notwithstanding the cogency of his logical reasoning, cannot suffice to satisfy Protestant-Christian consciences, (for the Roman Catholics and the Greek Church† have no quarrel with us as to the legitimacy of conceiving God as present in images and pictures,) will Milton and his Scriptural reasoning satisfy such consciences? Those Protestants at least, who can answer the question of mine in the affirmative, must cease to cavil against us, after pondering on the following passage :

"If God be said 'to have made man in His own image, after His likeness,' Gen. i. 26, and that too not only as to his soul, but also as to his outward

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* How clear of these difficulties is *our* Explanation! *Vide* the following verse of the Holy Sage Vedántáchárya:

"Upásita-guṇader yá, práptáv apy a-bahishkriyá;
'Sá, tat-kratu'-naya-gráhyá, nákárántara-varjanam." That is to say :—

"The rule—'we shall reap as we sow' 's fulfilled by God,
When we, on reaching, see in Him the good we laud.
The rule doesn't mean—'God shouldn't be *better* than we thought.'
[*What* debt is not discharged when more than 's due is got?]"

*Vide* the text "He gives more than is asked" (=" Kankshitád adhika-pradah.")

† *Vide* as to the Roman Catholic view, a book entitled "The Use of Holy Images", by the Rev. L. Meurin, S.J., Director, B.C. Debating Club, Bombay: Education Society's Press, Byculla, 1866, 2nd edn. The Greek-Church Christians "use paintings and shrines in worship."—Farrar's Eccl. Dic., 2nd edn., 1858, art "Greek Church."



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form (unless the same words have different significations here and in Chap. v. 3. 'Adam begat a son in his own likeness, after his image') and if God habitually assign to Himself the members and form of man, why should we be afraid of attributing to Him what He attributes to Himself, so long as what is imperfection and weakness when viewed in reference to ourselves, is considered as most complete and excellent when imputed to God. Questionless the glory and majesty of the Deity must have been dear to Him, that He would never say anything of Himself which could be humiliating or degrading, and would ascribe to Hinself no personal attribute which He would not willingly have ascribed to Him by His creatures. Let us be convinced that those have acquired the truest apprehension of the nature of God, who submit their understanding to His word, considering that He has accommodated His words to their understandings, and has shown what He wishes their notion of the Deity should be."—Pages 18-19 of the *Treatise on Christian Doctrine*, forming Vol. IV. of Milton's Prose Works in Bohn's *Standard Library* Series, 1872.

Believing that the Lord assumed a human form and appeared among men as Jesus, and that, in this instance, there was, according to the terminology of the foregoing Aphorisms, a Manifestation Distinctive, Macaulay could write as follows :—

"God, the uncreated, the incomprehensible, the invisible, attracted few worshippers. A philosopher might admire so noble a conception, [though, according to Adam Smith, even the philosopher, when stripped of his vanity, must confess, as Newman did, to possessing only such faculties of conception as are not at all different in *kind* from those of the commonest clown]; but the crowd turned away in disgust from words which presented no image to their minds. It was before Deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the Synagogue, and the doubts of the Academy, and the pride of the Portico, and the fasces of the Lictor, and the swords of thirty legions were humbled in the dust."—Essays (Longmans, 1884, pp. 10-11.)

Accepting the common sense contained in the following couplet :—

"Who sees no God in wood and stone
Can see no God in flesh and bone,"

and the opening verse of our great poet Kali-dasa's Sakuntalá, &c, the German Novelis (whose thought Carlyle admired), asked (as I have already remarked): If God could be realised in the human form, what prevents His being realised in the form of a beast, plant or rock ?

And Macaulay, accordingly, bears the following testimony to the mental state of the Protestant iconoclasts: "The men who demolished the images in cathedrals have not always" [nay, *never*, except while completely, *i.e.*, dreamlessly, asleep; *vide* Luther's confession, cited on p. 87 of the Rev. L. Meurin's *Use of Images* already referred to, see ante p. 153 dagger-note.] "been able to demolish those which were enshrined in their minds." (Essay on Milton, p. 11, col. 1, in the book of Macaulay's Essays, Longman's edn., 1884). Even the great, Protestant philosopher Leibnitz (in his *System of Theology*), protests against the Roman Catholics being condemned as "idolators' (*i.e.*, as "pratíkálambanas" or worshippers of what ought not to be worshipped*) inasmuch

* "Pratíka" or what ought not to be worshipped, is of three kinds.

(1) Mere matter or body (—symbolised as 'b,'—) is non-worshipable; for, it is an entity "*inferior*" to the worshippers, and is only an inert, unintelligent chattel or instrument. ("karana"),

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as even the least enlightened among them does not pray saying—" O stone ! grant my petition," but prays, saying—" O spirit, who dwellest in the figure before me, and whose body this figure is, grant my petition." As to even the man of the meanest capacity among Hindus excelling even many educated Christians in this very matter of distinguishing the body from the indwelling soul or spirit, we have the admission of the Tinnevelly Bishop Caldwell himself, who even goes the length of proving this fact by (according to Trench's rule of utilizing the evidence of language) contrasting the ailing Christian's expression—" I am unwell" with the corresponding Hindu expression—" My body is out of order" (=" Mama sariram a-swastham"). So also, the Rev. L. Meurin, S.J., says " The Hindus......believe " God " to reside and to act as an invisible power in the visible things, like our soul in our body." P. 24 of the

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placed by Providence at the disposal of worshippers, the latter, [inasmuch as they are intelligent, though finite, souls,—who by their support, keep it in position, and, by their control, regulate its every movement, and are therefore called " karan*a*dhipas" or " lords of the instrument."] being "*superior*" thereto. (Sv. Up. vi. 9., Gita, vii. 4-5 ; &c.)

(2) The mere finite soul (which category comprehends *all* intelligent beings other than God, and which is symbolised as 's,') is also non-worshipable ; for, no finite soul has any worth of his own, God alone being Yogesvara or the Lord by whom are given and preserved the properties that pertain to every entity in the universe. (Gita, xi. 4 ; xviii, 75 and 78 ; xv. 15 ; John iii. 27 ; v. 19 ; v. 30 ; vi. 63 ; viii. 28 ; ix. 33 ; Cor. iv. 4."

(3) The mere *sum* top, of matter and the finite soul, (which *sum* is, according to occasion, symbolised as 'sb' or 'bs,') is non-worshipable ; for, such *sum* is as valueless for purposes of enlightened worship, as the sum of two ciphers is for purposes of arithmetical calculation.

It follows, therefore, that, just as ciphers have value, only when they are known to follow figures, the three objects—enumerated above—are worshipable, only when it is realised that they are bodies having God for their soul. (*Vide* the Analysis prefixed to a Lecture, *On the Fifteen senses of the Ego and its Analogues*, hereto appended; *S*rí-Bhagavad-Rámánujácharya's *S*rí-Bháshya on Vedánta-Sútras, IV. iii. 14; *S*ruta-Prakásiká or Gloss on the *S*rí-Bháshya ; and the said *S*rí-Bháshyakára's Vedánta-Sara and Vedánta-Dípa). With such realisation of God's immanence, as is here explained, and, of which, our all-sanctifying formula (—the text and translation whereof are given in the margin) is the Vedic expression, we are prepared to accept even that Christian College Professor's challenge which (—by one of those who heard it, and who, for hastily resisting its contemptuous tone, were, by the Professor's influential friends, made to suffer many temporal hardships—) has been reported to me in substantially the following words :—

" A-U-M,—Bhúr—Bhuvas—Suva*h*."
" For God *alone* do souls exist,
Be earth or air or heav'n their place,
In night's, dusk's, or daylight's embrace."

" If ev'ry thing—as God's Abode
And Form—may worshipped be,
Here's my *boot*, O idolaters !
*It* also, worship ye ! "

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book already cited, *on the Use of Images*. Whereas the eyeless unhappy atheist exclaimed,—"I searched all the heaven with my telescope, but could nowhere find a God" the soul endowed with seeking eye such as Saint Prahlada, when challenged to show where God was, straight replied: "Before you ask me to show you where He is, show me a place where He is not." Cf. the Dramidopanishad, I. i. 7, and the authorities thereunder marshalled, in its Five Great Commentaries.

Cf. (1) Our Lord's saying "name and form I shall create," &c. (Ch. Up. VI. iii. 2);

(2) Our expression, "Arthenaiva Visesho hi, nir-ákára-tayá dhiyám,?" *i.e.*

"Object 's indeed knowledge-distinguisher;
For, knowledges are formless otherwise";

(3) *S*ankaráchárya's expression, "Na hi *ná*ma rúpa-Vyatiriktam vi-*gn*eyam asti," *i.e.*,

"Nothing is knowable indeed, other than name and form."—Bháshya on B*ri*—Up. 3. 4. 7. which, in Jacob's Conc. is 1. 4. 7.

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The following devout words were, on a similar occasion, pronounced by our Holy Sage Vedántácharya (—b. 1268. A.C.):—

"Karmavalambina*h* ke chit
Kechijj*ná*návalambina*h*
Vaya*m* tu, Hari Dásánám
Páda-rakshávalambina*h*": *i.e.*—

"On *deeds* lean some; others on *wisdom* lean;
But '’tis God-servers' *shoes* whereon *we* lean."

(Cp. the Shaksperian expression: "Strike me Cassius, but hear me.")

The following classification of souls according to the degree of their advancement in love for God and the totality of God's creatures, will thus become intelligible:—

"(1) Kasyápy a-ghátako vipra*h*;
(2) Kshatriyo ripu-ghátaka*h*;
(3) Visvastha-ghátako vaisya*h*;
(4) *S*údras sarvasya ghátaka*h*": *i.e.*,

"From (1) ripe saints, *none*; from (2) warriors, *foes*;
From (3) shopmen, *trusting customers*;
From (4) mobmen, all; have cause of fear."

[For, (1) clown's ken would but *somehow bread*-provision lay
For a single man or fam'ly and the passing day;
(2) Tradesmen's high'r minds, feed work-*gangs long*, for profits *wait*;
(3) High'r still 's the honor-aim—whence law-*enforcing* lords' estate;
(4) 'Bove all, aim loving Saints, who, seeking *naught* for selves, *teach* men
*Un*selfish *universal* love—whence earth would glow like Heaven

(Vaiku*n*tha-dvádasi Day, 4th January 1898.)

*Vide* p. 158 for a statement of our system of castes, which, in the religious discipline needful for converting "mob-men" into "ripe saints," occupies a place similar to that taken up by the law courts—as distinguished from the equity courts—of the English judicial system.

Cp. the following remark of Paul Carus in his *Religion of Science*, p. 11:—

"Ceremonies are one way of consecrating life and the most important events of life."

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(4) *Vide* also the following passage of *S*ri-K*r*ish*n*a's (or Bhagavad-) Gítá or Song Divine (viii—13):—

"Chanting My Sacred Monosyllabic Name—'A-U-M,'
And fixing thought on Me—* 'thout suffering it to roam,
Who from body departs, he gains the highest bliss."

(5) Following the spirit of this Gítá text, one of Sankaráchárya's immediate desciples (*vide* the last of the Fourteen Verses entitled the Chaturdasa-Manjari) preaches thus:—

"Geya*m* Gítá-Náma-sahasra*m*;
Dhyeya*m* Sripati-Rúpam ajasram;
Neya*m* Saj-jana-sangatam a-nisam;
Deya*m* dina-janàya cha Vittam": *i.e.*

* That in carrying the above injunction of Srì-K*r*ish*n*a, and thereto conformable preaching of Srì-K*r*ish*n*a's bhakta or devotee, the *name* of Srì-K*r*ish*n*a, is ever associated with the *form* of Srì-Krishna—as seen and reported by that Incarnation's contemporaries, is evident from the Meditatory Verses (Dhyàna-Slokà*h* on Srì-K*r*ish*n*a, with the devout recital of which, all the sects following the Gità commence the reading of the Gità:—

"Kara-kamala-nidarsitàtma-mudra*h*,.........
Mamah*r*idi sannidhim àtanotu Sauri*h*!" *i.e*:—
"Fixt in my heart may K*r*ish*n*a stand, as He was seen—
Distinctly pointing to Himself with lotus-hand!"

Cp., in Paul Carus's Primer of Philosophy, p. 36, the expression,: "as if formless things could exist. Considering the fact that events can be explained only when conceived as transformations, the tracing of form being the method of cognition, we can no longer wonder that things become unknowable to Kant."

"Facts are pictured in sensations, and these pictures represent the facts (*i.e., re*-present or recall the facts to the mind)." (Id., p. 39).

"Knowledge is rendered definite by naming" (Id.)

"Briefly, knowledge is an appropriate representation of facts in mental symbols and the purpose of knowledge is the ability to deal appropriately with facts," (id.); to rise from the state of being "impotent" to that of being "potent" (id., pp. 37-8, note.); to become "anthors" and exercise "authority," or speak with "convincing efficacy and power. *Mat.* vii. 29." (Cruden's Conc. art. "authority.")

"Knowledge is power" says Bacon. That knowledge which is not power, *i.e.*, is not productive of useful action, is like a tree which, because of its imperfect maturity, yields no fruit. Hence the saying:—

"Hata*m* j*n*ana*m*, kriya-hina*m*: Hat*as* tv a-j*n*anina*h* kriy*ah*;
Apasyan andhako nash*th*a*h*; Pasyan api cha pangu-ka*h*;" *i.e.*:
Down with that knowledge which to practice does not lead
Down with that practice which from knowledge does n't proceed.
(Unable to escape when wild beasts did pursue,)
Not seeing the blind man died; though see'ng the lame died too."

"If to do, were as easy as to know what were good to do, poor men's cottages would be princes' palaces," say Shakspere (*Merch. Ven.*, I. ii).

"Dante says that, in one sense, the term 'author is applied solely to poets, who with musaic art (art of the Muses) bind words together.' And, in another sense, 'Author signifies any person worthy of being believed and obeyed (= Sans. *Apta*). And from this is derived authority'" John. A. Carlyle's *Dante Divine Comedy*, p. 19, note 17, New York, Harper and Brothers, Publishers, Franklin Square, 1855.

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"The Thousand Names of God and Th' Song Divine, e'er sing
Bearing in mind the Form of Bliss' Eternal King;
On Holy Saints, ever humbly wait,
The suffering poor relieving straight."

Mr. George Thibaut (Intro: Sacred Books of the East, vol, XXXIV, p. ) has been already quoted to the following effect: "The only forms of Vedántic philosophy which are—and which can at any time have been—really popular are those in which the Brahman of the Upanishads has somehow transformed itself into a being, between which and the devotee there can exist a personal relation, love and faith on the part of man, justice tempered by mercy on the part of the divinity."

Among Christians it is the Roman Catholics that have best realised the glorious character of the Lord's Worshipable Incarnation, and, through Cardinal Newman—their representative man—have had the candour to acknowledge their indebtedness to Indian Sages for their first initiation in the saving doctrine of Incarnation. It is they that have in all straightforwardness appropriated to the service of religion* one and all of the five arts, namely,—

(1) Architecture which builds majestic Shrines unto God.
(2) Sculpture which shows the glory of His Form
(3) Painting which exhibits the beauty of His Colour
(4) Music which represents the Melody of His Voice, and
(5) Poetry which enchants the Magic of His Love.

May souls revere all the Five Manifestations of the Lord—in which He successively "Stoops" (to use Milton's-language at the conclusion of his Comus,) to their humble necessities, and which have been sung together by our sage, Kúra-nátha, in the following majestic verse, (namely, V. 18 of his Hymn to the Boon-Giving-Lord as manifest in Kánchí or Conjeeveram, Madras Presidency):—

"(1) Transcendent, (2) Op'rative, (3) Distinctive, (4) Heart-throned, (5) Visible E'er,
Whatever Thy Form, O Grantor of all good! Thou'rt perfect e'er,
In *every* Attribute, to them that love; not so to foes!"

## A WORD AS TO OUR CASTES.

In connection with that other point of Indian practice at which unthinking Christians delight to carp (*vide e.g.*, Mr. R. A. Hume's already-cited article, published in col. 1, p. 3, of the *Christian Patriot*, Madras, under date the 8th October 1896), I may say:—

The laws of (1) marriage, (2) property, and (3) local loyalty.
Are caste-laws' types. So castes are *helps*, not *bars*, to charity.
Thus say e'en Comte and D. S. White† and all who follow Rome.
Our charity's *learned* at home.†† It should never *end* at home.

* Cp. the following couplet, as to the manner of spending his time, which Sir William Jones framed for himself:—

"Seven hours to law, to soothing slumber seven,
Ten to the world allot, and *all* to heaven" (= "Sarvam Sri Krishnárpanam astu.")

† The Eurasian philanthropist of Madras.

†† Coleridge.

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'Tis only when it *ends* at home, th' say'ng fits:—

"Home-keeping youths have ever homely wits. Shakspere. Two Gentlemen of Verona, Act. i. Sc. i. Cp. Todd's Rájasthán, with Macaulay's description of the Scotch highlander's virtues and short-comings at Killickranke, 1689 (Hist. of Eng., Ch. xiii.")

I have been told that at a certain meeting of Eurasians in Madras, three colours among the Eurasians were distinguished, *viz.*, the white, the mixt, and the black, and that some one made a three-fold classification of the race under the names of "celestials," "terrestials" and "infernals."

This classification recalls to my mind our Scriptural text—
"Tamas *su*dre, raja*h* kshatre,
Bra*h*man*e* Sattvam Ut-ka*t*am," which may be translated as follows:—
"In th' clown blooms gloom; in th' soldier, lust:
In th' Saint, the highest wisdom blest."

(Sage Vedántácharya's Rahasya-traya-sara, Topic 25, p. 338, Bangalore edn., 1884. As to a like classification, *vide post*, p. 49, line 24 off., and the continuation of the same topic at the end of p. 52, in the Tract hereto annexed, entitled the "Universal Religion Formulated". As a commentary on this passage, may be taken the four following extracts which are cited respectively under the titles, *Feeling*, *Doing good*, and *Character*, in *Illustrations of Truth*, 12th edn., Lockwood and Co., Stationers' Hall Court, London, 1863, pp. 143, 176 and 50-51):—

(1) "The last, best fruit which comes to late perfection, even in the kindest soul, is, Tenderness, Forbearance towards the unforbearing, Warmth of Heart toward the cold, Philanthropy toward the Misanthropic." (Richter)

(2) "He is good that does good to others. If he suffers for the Good he does, he is better still; and if he suffers from them to whom he did Good, he is arrived to that height of Goodness, that nothing but an increase of his suffering can add to it; if it proves his death, his virtue is at its summit; it is Heroism complete." (La Bruyère).

(3) "Look, as I blow this feather from my face,
And as the air blows it to me again,
Obeying with my wind when I do blow,
And yielding to another when it blows,
Commanded always by the greater gust:
Such is the lightness of you Common Men." (Shakspere
3 *Henry VI*, Act III, Scene i.)

(4) "........the fact is, that all men and all women have but one *apparent good*. Those, indeed, are the strongest Minds, and are capable of the greatest actions, who possess a telescopic power of intellectual vision, enabling them to ascertain the real magnitude and importance of distant goods, and to despise those which are indebted for all their grandeur solely to their contiguity." (Colton).

[=our text:—Bráhma*n*asya Saríro 'yam,
Kshudra-bhogáya nárhati;
Krichchráya tapase cheka,
Pretyánanta-phaláyacha"; *i.e.*—

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"This frame—for saintly work designed—
No taste of petty lusts should find;
With self-denial, should,
God-service organ *here* be made
And yield, *hereafter*, bliss
That hath no bounds and ne'er shall fade]

"A Jack of all trades, master is of none.
Thy calling's lore learn well; Jack's folly shun."

Such, in brief, is the effect of the following extracts:—

"What is it to be educated? I am a farmer, let us say, and my fathers have been farmers for generations back. Heredity has done something to fit me for a farm life, as it has fitted the Red Indian for his hunting grounds. But I have a son whose tastes are similar to my own. I was bred on the farm, and accustomed to rural work from infancy. I have thus acquired a practical knowledge which life long experience alone can give. Naturally I decide to give my son the same education. No, no, says the State (in England), you must send your children to this school for some 5 or 6 of the best hours of every day; we cannot allow you to bring them up in ignorance. Now, what does this mean? It means that just at the time when a child is beginning to form his tastes, just at the period when the daily habituation to the simple duties of a farm life would lay the foundation, both of sound health and of practical knowledge, he is taken out of the parent's control and subjected to a mind-destroying cramming process, which excludes practical knowledge and creates a dislike for all serious study—for force is always the negative of love. And this, forsooth, is education! This is fitting men and women for the practical duties of a world in which the largest proportion of the work requires no book-learning to do it!" pp. 332-3 of *A plea for liberty*......consisting of an Intro. by Herbert Spencer, and Essays by Various Writers, edited by Thomas Mackay, author of '*The English Poor*:' London: John Murray, Albemarle Street, 1891.

Herbert Spenser says: Social life must be carried on by either voluntary co-operation or by compulsory co-operation; or, to use Sir Henry Maine's words, the system must be that of *contract* (= Hindus' "guna-krita-dásya" or that of *status* (= Hindus' "sva-rùpa-krita-dásya":...—*Id.*, Intro., p. 7. The former system produces votaries of "the gladiatorial theory of existence" which Huxley condemns as anti-ethical; for, it breeds a race of lucre-hunting, fraudulent hirelings, as Spencer himself proceeds to show. (= Arthàthuràṇám na gurur na bandhuḥ," *i.e.*, "Nor kin nor Teachers, lucre-hunters mind.) The latter system of which well-disciplined armies are the types, has ever produced the largest number of heroes—of whose biographies, as Carlyle says, history consists. It makes all the difference between the love of a mother and that of a hired nurse or doctor. The service of the latter is ever purchasable at the market value. But ask our Dharmavyádha, the poets Pope and Cowper or any other dutiful son whatever, whether a mother's place can be filled adequately by a substitute, however highly paid. Cp. 1 Peter, i. 8, Matt. viii. 13; Christ's praise of the superior faith of Thomas, &c. *Co-operation*, not *competition* (unless the latter be in the rendering of loving service) = our "príti-kṛita-kain-karye aham-aham-iká"), is the God-appointed rule of righteous action.

"If popular suffrage is not the way of ascertaining what the Laws of the universe are, and who it is that will best guide us in the way of these,—then woe is to us if we do not take another method."—Carlyle's Latter-Day Pamphlets, No I, "The Present Time," p. 29.

"To rectify the relation that exists between two men, is there no method, then, but that of ending it? The old relation has become unsuitable, obso-

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lete, perhaps, unjust; it imperatively requires to be amended: and the remedy is, Abolish it, let there henceforth be no relation at all. From the 'Sacrament of Marriage' downwards human beings used to be manifoldly related one to another, and each to all (on the principle of the race's solidarity); and there was no relation among human beings, just or unjust, [for, as observed by Macaulay, even bad courts are better than none,] that had not its grievances and difficulties, its necessities on both sides to bear and forbear. But henceforth, be it known, we have changed all that by favour of Heaven: 'the voluntary principle' has come up, which will itself do the business for us; and now let a new Sacrament, that of Divorce, which we call emancipation . . . . . . . be universally the order of the day." *Id.*, pp. 21-2. *Vide* Hunter, &c., as to our Bráhmans; Todd, Cunningham, &c., as to our Warriors, awfully contracted as these are with those remarked on by Lord Wolseley in the following passage: "I saw one Eurasian regiment, and I never saw a more wretched, useless or miserable body of men in my life." (P. 30 of Supplement to *India*, for November 1896.) *Vide* also Robertson's Disquisition on Ancient India, Rajendra Lála Mitra's work on our Architecture, and similar sources of information as to our arts. John Augutus Voelcker's "Report on the Improvement of Indian Agriculture" bears honourable testimony to the intelligence of our Agriculturists. The religious or chivalrous man's anxiety ever is to see that he behave most becomingly, whereas the representative of shopolatry is concerned as to what mode of conduct will pay best in *immediate* cash, and consequently shelves all unpaying metaphysics.

Each human being's charity is "a love which beginning in the cradle, binding him to his mother, widens in ever broadening circles as life enlarges, including the children of the home, the villagers, the tribe, the nation, at last reaching out and taking in the whole human race [and the rest of the animal kingdom too,] and, in all of this, learning that there is a still larger life in which we live and move and have our being, toward which we tend, and by which we are fed and inspired." Dr. Barrows' Parliament "History" aforesaid, p. 495.

Cf. our Dramidopanishad VI. vii. 2, in which it is said of St. Paránkusa—regarded as a bride of God:—

"Her village, country, world, she, saintly like herself, would make," &c. *Vide* also the description of our Lord *S*rí-Ráma's brother Laksh*ma*na's love:—

"From infancy, in perfect love he grew,
As if he were the Loved-One's outward self"—Rámáya*n*a, I. xviii. 17—22.

"To find people who [—living illustrations as they are of the truths embodied in the sayings—(1) "Example is better than precept," (2) "It is the persuaded that persuade" (Bosswel's History of the Protestant Church's Variations), &c.] believe their religion as a person believes that fire will burn his hand when thrust into it, we must seek them in those oriental countries where Europeans do not yet predominate, or in the European world when it was still universally Catholic."—J. S. Mill's Three Essays on Religion, 3rd edition, 1874, p. 80. This opinion of J. S. Mill, agreeing as it does with those of Tyndall, Huxley, &c., is further confirmed by the facts set forth in Cardinal Newman's Apologia, &c., necessitating a European who would have any religion at all to become a Catholic. Souls of wider sympathies such as those of Right Hon. Prof. Max Muller and Bishop Beveridge (with an extract from which bishop's Private Thoughts on Religion, the first Volume of Max


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Muller's "Sacred Books of the East" Series opens) have rendered their religious faith cosmopolitan without loss of intensity. To all such souls who are now alive and who shall hereafter be born, I beg to address the following appeal :—

Even after rising to the belief in an immanent, benign, omniscient, omnipotent "Soul of the Universe," Tyndall hastily gave expression to the following sentiment : "We are as far from the atheist who says there is no God, as from the theist who says he knows the mind of God." He, no doubt, meant in this sentence, to blame only the presumption of those smatterers who professed to know the *whole* mind of God (after the manner of rash worldly persons who pronounce confident judgments on the motives and characters of some of their neighbours without possessing sufficient acquaintance with these matters). Otherwise, his conviction that he was right, *i.e.*, that he conformed to God's mind, in penning the very sentence that I have just quoted, would be useless. He, surely, would be first to admit that "the laws of nature are the thought of God," and, with Huxley, unconditionally subscribe to the following lines of Pope :—

"All nature is but art unknown to thee ;
All chance direction which thou canst not see ;
All discord, harmony not understood."

Tyndall, indeed, in his later days, went further than this, and expressed his readiness to receive his religion from the East, saying "True religion once came from the East, and from the East it shall come again." (Barrows' Hist. Par. Rel., Chicago, p. 1092).

J. S. Mill, too, makes the following admissions (expressions of almost as much admiration for ancient wisdom as was felt by the Catholic poet Pope himself in penning the famous lines :—

"Still green with bays each ancient altar stands," &c.

and, likewise by Pope's beloved friend Thomson when, in one of his letters, he expressed the wish to see the fields where Virgil gathered his immortal honey, and tread the same ground where men have thought and acted so greatly ; and when, in the Castle of Indolence he inserted the prayer : "Angels of fancy and of love be near, . . . . Evoke the sacred shades of Greece and Rome, And let them virtue with a look impart"; &c., &c. (Chamber's Cycl. Eng. Lit., 1858-9, Vol. I., pp. 689 and 698).

"On this account, among others, we think M. de Toqueville right in the great importance he attaches to the study of Greek and Roman literature [the production of avowed venerators and desciples of Indian Sages]...Not only do these literatures furnish examples of high finish and perfection in workmanship, to correct the slovenly habits of modern hasty writing, but they exhibit in the military and agricultural commonwealths of antiquity, precisely that order of virtues in which a commercial society is apt to be deficient,* and they altogether show human nature on a grander scale......

* In exactly the same way, Professor Max Muller holds that the passive virtues of the East are an indispensable complement for the active virtues of the West. In like manner, the subjective science of the East must needs be added to the objective science of the West, and "the other-world considerations" of the Easterns with the "this-world considerations" of the disciples of Bacon, Adam Smith and Voltaire.

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fewer small goodnesses, but more greatness and *appreciation*† of greatness, more which tends to exalt the imagination, and inspire high conceptions of the capabilities of human nature. If, as everyone may see, the want of affinity of these studies to the modern mind is gradually lowering them in popular estimation, this is but a confirmation of the need of them, and renders it more incumbent on those who have the power, to do their utmost towards preventing their decline." Footnote on p. 69 of *Dissertations and Discussions*, Vol. II, Review of Toquivilles *Democracy in America*.

"The books by which most money is made are the cheap books, the greatest part of the profit of a picture is the profit of the engraving from it. Accordingly all the intellectual effects which M. de. Tocquiville ascribes to Democracy, are taking place under the democracy of the middle class. There is a greatly augmented number of moderate successes, fewer great literary and scientific reputations. Elementary and popular treatises are immensely multiplied, superficial information far more diffused,‡ but there

† I have here italicised the word "appreciation" in order to call attention to the following text and the anecdote therewith connected :—

"Where'er 's revered the great soul whom the Eight-Syllabled Hymn charms,
Freed are the people from disease, dearth, and all other harms."
[= " Yatráshtákshara-samsiddho maha-bhágo mahiyate,
Na tatra sancharishyanti, vyádhi—durbhiksha-taskaráh."]

When Maharaja Krishnaraja Udayar of Mysore complained, on the occasion of famine, that, notwithstanding the promise of safety contained in the foregoing text, and the presence of many souls in Mysore who were masters of the charm contained in the Holy Eight-Syllabled Hymn, one of the persons present reminded His Highness to ponder well on the words "is revered" which the aforesaid text contains. His Highness thereupon had the good sense to acknowledge, in all humility, that he had not properly revered and followed such great souls, and that to this cause alone was ascribable the calamity with which his country had been visited.

‡ *Vide* the sayings :—(1) "Obey he *won't*, command he *can't!*" [= "*A*lige míritu, arasige sáladu" = "Bhaktirnaiti, bhayan tv apait."

(2) "The ignorant, we satisfy with ease
The well informed, 'tis easier still to please
Him whom, conceit of little learning renders vain,
The gods themselves, to satisfy essay in vain."

[= Ajnas sukham arádhyas : sukha-taram árádhyate viseshajnah :
Jnana-lav-a-durvidagdham, Brahmá'pi naram na ranjayati ! "]

Carlyle writes of Dante :—

"Petrarch reports of him that being at Can della Scala's court, and blamed one day for his gloom and taciturnity, he answered in no courtier-like way. Della Scala stood among his courtiers with mimes and buffoons (*nebulones, ac histriones*) making him heartily merry; when turning to Dante he said : "Is it not strange, now, that this poor fool should make himself so entertaining, while you, a wise man, sit there day after day, and have nothing to amuse us with at all." Dante answered bitterly : "No, not strange ; your highness is to recollect the proverb, '*Like to Like*' ; given the amuser the amusee must be given !" *On Heroes and Heroworship*, Cassell's edn., p., 75.

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are fewer who devote themselves to thought for its own sake and produce in retirement those profounder researches the results of which can only be appreciated by a few. Literary productions are seldom highly finished—they are got up *to be read by many* and *to be read but once*.* If the work sells for a day, the author's time and pains will be better laid out *in writing a second** than *in improving the first*.* And this is not because books

* The use of italics in this place is mine, not Mr. Mill's. Cp. the following verse of our sage Vedántácháryar written by way of apology even for one of his own grand productions said to have been finished in all haste, in the course of a single night, and named as the "Paduká-sahasram," ("Thousand verses or hymns to the sandals of our Lord Srí-Ráma"):—

"The sow gives birth to many a dirty young one soon.
The elephants, after pregnancy prolonged, bring forth
A *single*, young one at a birth, such as *kings* prize.

[= Sute *s*ukara-yuvatí suta-*s*atam atyanta-durbhaga*m* jha*t*iti
Kari*ní* chiráya sute sakala-narendra *l*ālit*am* kalabham."

To check the production or patronage of books intended to *be read but once*, it would be useful to reflect on the following anecdote:—Among the ancients a client who had a rotten case applied to a lawyer to prepare for him an oration for oral delivery in Court. The lawyer prepared the oration, and it was by the client got by heart in view to being fluently delivered in court. The client, however, who admired the flowing oration at first, felt his opinion of it to decline at every reperusal of it, and by the time he had it by heart, was so disgusted with its worthlessness, that he went back to his lawyer and, in all plaintiveness, reported what had happened, adding that he now quite dispaired with such oration, of influencing his judges in his favour. The lawyer, smiling, made a reply on hearing which the client went away satisfied. The reply was as follows:—"My friend, remember that your judges will hear your oration *but once*, and will consequently be moved by it in the same way as you acknowledged to me that you yourself were moved on the first perusal of it." Contrast this sort of cheating, with the earnest practice of the following—

Remarks on Reading

[which "form the preface to a series of memoranda begun by Gibbon in 1761, under the title of *Abstract of my Readings*."]

"Reading is to the mind," said the Duke of Vivonne to Louis XIV., "what your partridges are to my chops (*i.e.*, mouth)." It is, in fact, the nourishment of the mind; for by reading we know our Creator, his works, ourselves chiefly, and our fellow creatures. But this nourishment is easily converted into poison. Salamasius had read as much as Grotius, perhaps more; but their different modes of reading made the one an enlightened philosopher, and the other, to speak plainly, a pedant, puffed up with a useless erudition.

Let us read with method, and purpose to ourselves an end to which all our studies may point. Through neglect of this rule, gross ignorance often disgraces great readers; who, by skipping hastily and irregularly from one subject to another, *render* themselves incapable of combining their ideas [for, no mass of clay not *baked* into bricks, and no number of bricks not *cemented* by mortar, can ever build a house]. So many detached parcels of knowledge cannot form a whole. This inconstancy [or deprivation of mind-concentration (= our chitta-nirodha or Yoga)] weakens the energies of the mind, creates in it a dislike to application, and even robs it of the advantages of natural good sense.

Yet let us avoid the contrary extreme, and respect method, without

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are no longer written for the aristocracy; they never were so. The aristocracy (saving individual exceptions) never were a reading class. It is because books are now written for a numerous, and therefore an unlearned public; no longer principally for scholars and men of science, who have knowledge of their own and are not imposed upon by half-knowledge—who have studied the great works of genius, and can make comparisons." Text of id, pp. 68-9.

"It is from this fact—from the more active competiton in the products of intellect, and the more numerous public to which they are addressed—that M. de Toquiville deduces the defects with which the products themselves will be chargeable. In the multiplication of their quantity he sees the deterioration of their quality [—for, every superfluous word is a calamity, and this fact led Zeno—the founder of Stoicism—to pronounce silence to be the most eligible virtue, and the great poet Káli-dása in his Raghuvamsa, to describe his Imperial Heroes thus:—"For truth's sake who economised their words" (= Satyáya mita-bhashinám"]. Distracted by so great a multitude [which has led many modern wise men, Dean Swift, Prof. Max Muller and the Hon. Rev. Miller being among them, despise the reader of light literature and newspapers and admire the souls who are great enough to draw their intellectual and moral nourishment from the imperishable monuments of genius alone], the public can bestow but a moment's attention on each; they will be adapted, therefore, chiefly for striking at the moment. Deliberate approval and a duration beyond the hour, become more and more difficult of attain-

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rendering ourselves its slaves [for, as well remarked by Herbert Spencer' in the Perfect Being who alone, ought to be taken as our model, the characteristic which distinguishes him from a machine on the one hand, and a mad man on the other, is that there is in Him, nothing which *necessitates* a change, and also nothing which *prevents* a change]. While we propose an end in our reading let not this end be too remote; and when once we have attained it, let our attention be directed to a different subject. Inconstancy weakens the understanding; a long and exclusive application to a single object hardens and contracts it. Our ideas no longer flow easily in a different channel, and the course of reading to which we have too long accustomed ourselves is the only one that we can pursue with pleasure.

We ought, besides, to be careful not to make the order of our thoughts subservient to that of our subjects; this would be to sacrifice the principal to the accessory. The use of our reading is to aid us in thinking [for, sravana is in view to manana: svádhyáya is in view to yoga; "Tapasá Brahma vijyjnásasva" (Taitt. Up. Bhrigu Valli, Anuvaka 2), *e.i.*; "By *thought*, strive well to know the Being, Who, great himself, makes others great," (= "brihati, brimhayati cha" = They who are pleased must always try to please"), is the injunction which revelation gives to man, and the meaning of the word *man* Dr. Ogilvie (*vide* the preface to his Student's English Dictionary) by tracing the word, through many intermediate languages up to its Sanskrit root, has discovered to be the *thinking being*]. The perusal of a particular work gives birth, perhaps, to ideas unconnected with the subject of which it treats [for, according to Hume and to Indian sages, recollections are produced *by contrasts* as well as similitudes, vai-dharmyas as well as sá-dharmyas]. I wish to pursue these ideas [according to the maxim—"Upasthitasya upékshá-narhatya-niyamah," *i.e.*

"A happy thought or blessed one's visit shouldn't neglected pass;
But, as a God-send rare be hailed devoutly and improved"].

They withdraw me from my proposed plan of reading, and throw me into a new track and from thence perhaps into a second and a third. [To such

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ment. [What a contrast are the works here condemned to such classics as those produced by Plato, Aristotle, Euclid, Homer and Virgil in the West and those produced in the East by the grammarian Páṇini and his two successors Vararuchi and Patanjali, the law-givers Manu, Yajnavalkya, &c., the authors of the great epics Rámayana and Bhárata, the three founders of the science of interpretation, (viz., Jaimini, Kásakritsna and Sandilya, and Vyása), Parásara, Suka, Saunaka, &c., through whom have come down to us the wisdom contained in our Páncharatra, Sri-Vishnu-Purana, Sri-Bhágavata, Haribhakti-sudho-daya, Sri-Vishnu-dharma, Sri-Vishnu-tattva, &c., the writers on our Metres and our Logic, the authors of our sacred and classic Hymns—both Sanskrit and Dravida, &c., &c.]. What is written for the judgment of a highly-instructed few [according to the ideal sketched in the verse with which Sri-Bhagavad Ramánujácharya's Vedártha Sangraha concludes, viz.,—

| | |
|---|---|
| "I've writ in th' faith that souls exist<br>Who, from the chaff can sift the wheat<br>Who, erudition great possess,<br>Who malice free by evidence Judge." | "'Sárására-Viveka-jñá (*h*),<br>Garíyá*m*so vimatsara*h*,<br>Prama*n*a-tantra's santí 'ti<br>K*r*ito Vedártha-Sangraha*h*"], |

cases, when legitimate, applies the maxim "A-sangatir eva sangatih," *i.e.*, "the beauty of divine confusion, 's here the beautious link." "With my confusion be Thou pleased, O Lord" (= Sambhramais tushya, Go-vinda !) exclaimed Saint Vidura.] At length I begin to perceive whither my researches tend. Their result, perhaps, may be profitable: it is worth while to try; whereas, had I followed the high road, I should not have been able, at the end of my long journey, to retrace the progress of my thought's.

This plan of reading is not applicable to our early studies. Since the severest method is scarcely sufficient to make us conceive objects altogether new. Neither can it be adopted by those who (like candidates for our university degrees cramming prescribed text-books in view to the reproduction of their contents on a given day at the examination-room.) read in order to write, and who ought to dwell on their subject till they have sounded its depths. These reflections, however, I do not absolutely warrant on the supposition that they are just, they may be so, perhaps, for myself. The constitution of minds differs as that of bodies [= *i.e.*, "Loka bhinna-ruchi*h*"] the same regimen will not suit all. Each individual ought to study his own [according to the rule "Know thyself, that thou mayst know thy God," *i.e.*, "Atma-jnanam para-vidyángam"]. To read with attention, exactly to define the expressions of our author, never to admit a conclusion without comprehending its reason [according to the counsel of Manu contained in the verse (XII. 106):—

"Who, Revelation, and Authorities which it construe
With *loyal* reason grasps, *he*, but none else sees his path true],

often to pause, reflect, and interrogate ourselves and others ["Tad viddi...... pari-prasnena" says the Gíta, IV. 34) these are so many advices which it is easy to give, but difficult to follow. The same may be said of that almost evangelical maxim of forgetting friends, country, religion, of giving merit its due praise, and embracing truth wherever it is to be found.

But what ought we to read ? Each individual must answer this question for himself, agreeably to the object of his studies. The only general precept that I would venture to give, is that of Pliny 'to read much, rather than many things;' *to make a careful selection of the best works, and to render them familiar to us by attentive and repeated perusals* [Italics not in the original.] —Chamber's Cycl. Eng. Lit., Edn. of 1858-9, Vol. II., pp. 187-8.

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amidst the abundance of writings may very probably (as Swift remarks) never reach them; and their suffrage which never gave riches (*vide* our saying that the goddesses of learning and fortune, viz., Saraswati and Lakshmi appear to be ever at feud with each other) does not now confer even glory [compare, as to the ancient state of things, the saying:—"The king is in his realm revered, the sage is everywhere revered]. But the multitude of buyers [according to the saying—"Sanghe-*s*akti*h*-kalau yuge," *i.e.*, Strength, in the iron age, dwells in the *mass*,"] affords the possibility of great pecuniary success and momentary notoriety, for the work which is made up to please at once, and to please the many†. Literature thus becomes

† Cp. the following sayings:—

| | | |
|---|---|---|
| (1) Music and poetry are Wisdom-Goddess' breasts: That *straight*, but this upon reflection pleaseth guests | = | "Sangítam api Sahitya*m*, Sarasvatyás stana-dwayam Ekam ápáta-madhuram, anyad álochanámritam" |
| (2) "Persons who ever speak to please Can, O King! be procured with ease: But of unpleasant-saving-truth profound A speaker or a hearer 's rarely found | = | "Sulabhá*h* purushá (*h*) rájan Satatam priyavádina*h*; Apriyasya tu tathyasya, Vaktá srotá cha durlabha*h*." |

(3) Of our Manu's Institutes it has been said: "a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work; the style of it has a certain austure majesty, that sounds like the language of legislation and extorts a respectful awe; the sentiments of independence on all beings but God and the harsh admonitions even to kings are truly noble; and the many panegyrics on the *Gayattri*, the *Mother* as it is called of the *Veda*, prove the author to have adored (not the visible material *sun*, but) *that divine and incomparably greater light*, to use the words of the most venerable text in the *Indian* scripture, *which illumines all, delights all, from which all proceed, to which all must return and which alone can irradiate* (not our visual organs merely, but our soul and our) intellects: Sir William Jones's Pref. to his translation of Manu.

(4) The greatness of the prophets of Israel, many of whom are said to have been stoned to death because of their giving unpleasant, though saving, counsel, is due to a spirit which is directly the reverse of that which is now, in bookselling England, breeds fortune-making writers.

(5) I have somewhere read that Sir Walter Scott made the following important admissions:—

(*a*) "I had not to my prolix life of Napolean shorter."

(*b*) "We have been in writing ourselves down to the level of the vulgar, instead of writing the public up to the level of our own ideal."

(6) In a still more criminal way, and illustrating the sayings:—

(1) [Being, unlike the prophets, "brave towards God, and cowards towards men public men are becoming like public women." (Samuel Lily);

(2) "A bad king's like ten whores put together" "[= Dasa-vesyá-samo nripa*h*"]. Sri-Vish*n*u-Dharma, 66—54.

(3) "The wages of sin is death" (Rom. VI.); and

(4) "The truth is this: *He* is said to live,
Of whom 'tis true that he knows God.
'Tis likewise certain—*he* doesn't live at all

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not only a trade (*vide* our texts condemning "Veda-vikrayi" "Britaká-dhyápita," &c.), but is carried on by the maxims usually adopted by other trades (cp. the expressions ;—"Arthasya purushodásah" "satyánritam

Who hath no knowledge of the Lord of all" (Taitt. Up.)

(5) [Rise by Integrity, Intelligence, and Industry
The three I's God gives that souls may their way, unerring see.]

(6) "Souls gen'rous, ah! are poor, while niggards vile are rich:
While good soul's life 's made short, sinners a great age reach!**
Kings low-born by the high born strive to be obeyed,††
These six sad traits, in th' Iron age mankind degrade!
Thus thinking, O friend! don't by sadness be o'ercast.
Salvation will show thee God's justice here at last."
(In th' saying All's well that ends well" Shakespere too this truth well paints.
(As discontent ambitious monarchs makes, *content* makes saints).

[= "Dátá daridrah, kripano dhanádyah!
Pápí chiráyus, sukrití gatáyuh!
Rajá 'kulínas su-kulena sevyah!
Kalau janásh shad-gunam ásrayanti!
Mitretham álochya, naduhkitas syáh;
Muktau sphuto Dhátri -nayo bhaveddhi
A-santushto Dvi-jo nashtas santushtaiva párthivah"].

The selfishly ambitious Napoleon said. "He speaks of me as if I were a person:

** Cp. the following corresponding passage:—

"Oh, sir, the good die first,
And they whose hearts are dry as summer's dust
Burn to the socket." Wordsworth (cited on the title-page of "the remains of Henry Kirke White of St. John's College, Cambridge. London: Thomas Arnold, Paternoster Row, 1841."

†† "Low-born kings" are rulers who are devoid of Godliness. "The high born" are souls who live in holy communion with the most high. In the same strain are the following sentences of Carlyle:—

"There is a God in this world; and a God's sanction, or else the violation of such, does look out from all ruling and obedience, from all moral acts of men. There is no act moral between men than that of rule and obedience. Woe to him that claims obedience when it is not due. Woe to him that refuses it when it is! God's law is in that, I say, however the Parchment-laws may run: there is a Divine Right or else a Diabolic Wrong at the heart of every claim that one man makes upon another." Hero-Worship. Cassel's Edition, 1891, p. 158. This passage of Carlyle and part of what precedes and succeeds it in the same work, I thus summarise in my Metrical Precis of the said work:—

Revolutions French and such like storms devour
Whene'er the too *unable* man 's in pow'r.
Millions that need support are offered *stone*
In place of bread. They, hence, their starvers stone (About line 2110).

["Offending 'gainst the people in the realm, can th' king serve God?
Grieves none in th' realm? That's service right and sacrifice to God."—
(Sri-Vishnu-Dharma, ch. 66, ver. 32.)]

"Divine Right of Kings" in what sense obsolete and in what sense ever true.

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tu Vanijyam," "tradesman's puff," "after-dinner lecture, &c.,") which live by the number rather than by the quality of their customers; that much pains need not be bestowed on commodities intended for the general market

I am not a person, I am a thing." He lived to realise the truth of the sentiment expressed in fallen Wolsey's lamentation: "Had I but served my God, with half the zeal with which I served my king," &c., Sh. Henry VII., Act III. Sc. 2. Seeley's Hist: of Napoleon First, 1886, p. 269. For each devout soul, on the other hand, is ever reserved the jubilant exclamation :—"Creation's heir, the world, the world is mine"—(Goldsmith).

(7) The true cause is set forth in the following extracts :—

(a) "It is the artist who brings the public to the level of his own conceptions..." F. Schiller "On the use of the chorus, &c." Works. Vol. III., p. 439. Bohn's Stand Library Edition.

(b) "Stay not in doubt, enquiring thus :—
'Does the age make the king? Does the king make the age?'
It is the king that makes the age."

And according to Carlyle and other thinkers, it is Shakspere and other original thinkers that are the ever-reigning kings of Saxondom or the English speaking world.

"The sceptred king is honoured in his realm alone;
The lettered king, do honour *all* who letters own."

Sva-dese pujyate rájá;
Vidvansarvatra pujyate.

Last century's books on King's Right Divine,
Moths, justly, daily more now undermine.
"Badges don't grow, but point to, Virtues grown." [="Na lingam Dharma-Káranam"—Manu]
The saw which *them* "grow'rs" called, we hence disown.
It is n't what these Divine Right men did mean.
All just rule, on God's sanction, e'er must lean.
Rule, not thus based, is but Diabolic Wrong.
We join no sceptics, say'ng—"Rule 's with the strong."
"With the heaviest battalions, God e'er sides," (Napoleon Bonaparte)
And such like saws, the seer of truth derides. (about line 2120)
Woe to him who, obedience not due, claims!
Such is th' Lord's Law which none can shun,
Howe'er the Parchment-laws may run.
In *all* relations, let's on this reflect;
Most, Loyalty and Royalty, perfect,
The balancing of greedy knaveries
Who Social order call, are grosser lees
'Mong men, than e'en those who "Divine right" own.
In men *called* Kings, and from such *name* alone. (about line 2130)
*I* say: Find me the true King, th' Able man,
And he has a 'divine right' over me.
The true king is, Guide practical, to man;
The *Spiritual* Head's right hand, in him we see.
(Cp. the Vedic text: "Báhu rájanyah kritah" Purusha Sukta-Anu. 1).
["The Body Politic" 'tis said,
"The Body Spiritual had for Head" (*Srí-Rámáyana.*)]
That we true King in some way find,
That he'll be fein obeyed by all mankind,
This is the healing e'er th' sick world hath sought.
Luther and Revolutionists, for 't fought (about line 2140)


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(*Vide* the saying—"sugandham etad rájárham," "inferior jail carpets manufactured by convict-labour are, by their cheapness, driving out of the market the Ulur carpet artistically manufactured by freemen and necessarily bearing a higher price,") and what is saved in the workmanship may be more profitably expended in self advertisement. [Cp. the sayings. Barking dogs seldom bite; biting dogs seldom bark," "Bagu*l*uva nái kachchuvadilla; kachchuva nái bagulnvadilla"]. There will thus be an immense mass of third and fourth rate productions, and very few first-rate. Even the turmoil and bustle of a society in which every one is trying to get on [so as to render current the proverb—"Get on, get honour, get honest,"] is in itself, our author observes not favourable to meditation [the condition of which is laid down in the Vedántá *Sutras*: "Asínas, sambhavát," *i.e.*, The sitting posture shall he use, for, thus alone is meditation possible." The expressions "Haste makes waste," "Even he who runs may read that writing" contain the same thought]......Not to mention that the universal tendency to action, and to rapid action, directs the taste to applications rather than principles, and hasty approximations to truth rather than scientific accuracy in it."—Id, pp. 44-5. ["Logic," says Macaulay, "admits of no compromise whereas the very essence of Politics is compromise." Just as our Lord Srí-Ráma said, "Atmánam mánusha manye," *i.e.*, "I think I am a man." (*Vide* Rámáyana, VI, 120, 11.). Newton, modestly replying to those who complemented him on his uncommon genius, is said to have used words to the following effect: "I am not aware of possessing any faculties that are denied to the vast majority of my fellow men. There is a difference only in the degrees of perseverence which I and they bring to bear on the solution of problems: Whereas I keep on struggling with my problems, till I find their solution, without caring whether it be days, or weeks, or months, or even years that are spent in the struggle, they retire in disgust from the contest at the first, or second, or some remoter barrier. *Vide* our sayings:—

| | | |
|---|---|---|
| (1) "Some grammar-students turn away, when they<br>The 'Suddhy-upásya' combination reach," &c. | = | "Kechid bhagnás suddy-upasya prasange," &c. |
| (2) Without embarking in the sea of enterprise<br>Men ne'er to tidal fortune's summits rise | = | "Na sáhasam, unáruhya,<br>naro bhadráni pasyate." |
| (3) "The vulgar enter not on enterprises great,<br>(*a*) Scared by the obstacles that on the path await.<br>(*b*) Though starting on the path, yet, foiled by obstacles,<br>The middle class cease seeking their prized articles.<br>(*c*) Souls first rate, though oft foiled, leave not their aims profound<br>Till all their efforts, with success complete, are crowned." | = | (*a*) "Prárabhyate na khalu vighnabhayena níchai*h*.<br>(*b*) Prarabhya vighna-nihatá (*h*) viramanti maddhyá*h*<br>(*c*) Vighnair muhur muhur api pratihanyamaná*h*<br>Prárabhdham uttama-guna(*h*), na pari-tyajanti." |

"Success in so crowded a field, depends not upon what a person is, but upon what he seems: mere marketable qualities become the object instead of substantial ones, and a man's labour and capital are expended less in

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doing anything, than in persuading other people that he has done it. [*Vide* our Lord *S*rí-Ráma's words :—

"See, Laksh*mana*! how saintly seems that crane on Pampa's bank;
One dwelling with him, and that very long—knows his true rank!"

(="Pasya, Lakshma*na*! Pampáyám, baka*h* parama-dhármikah;
*S*ila*m* sa*m*-vasatá jneya*m*, tach cha kálena bhuyasá!")]

Our own age has seen this evil brought to its consummation—*Id.* Edn. of 1867, Vol. I, p. 183. Dissertation on *Civilization.* This truth which Mr. Mill last proclaimed in 1867, one of our texts, thus emphatically preaches, with reference to the corruption of the succeeding generation :—

"When, in the iron age, the year Five Thousand shall be reached*
The Omnipresent will quit Earth, that's none will hear Him preached!"
[= Kalau pancha-sahasrante, Vish*n*us tyakshyati medinim."]

*Vide* also the condemnation which the following passage pronounces on lucre-hunting as the outcome of infidelity. "Arthathurá*nám* na gurur, na bandhu*h*"; *i.e.*, "No kin or teachers does the lucre-hunter mind." "Bhrátara*m*vá suta*m* vá 'pi Tyajanti khalu bh*u*mi-páh!" *i.e.*, Their very *brothers*, nay, their *sons*, Rulers on earth desert at once!" Cp. Rámáya*n*a, II. xxvi. 36.

Abreast with the corruption brought by this (to use the language of Pope's Essay on Man) accurst thirst for gold, and kin with it, is the *use* to which the ill-got gold is put. *Vide* the following testimonies :—

(1) Testimony supported by special statistics as in the following article :—

"The Health of the Troops in India.

Mr. Walter S. B. M'Laren, Chairman of the British Committee of the Federation for the abolition of the State Regulation of Vice, has addressed a letter to Lord George Hamilton, urging the withdrawal of his recent Despatch on this question to the Government of India and the substitution for it of another inculcating a policy such as the Committee could approve of. The Committee express hearty concurrence in the measures suggested for lessening temptation, but they view with deep regret the extension to venerial diseases of the Cantonment Rules of 1889. They show, by sketching the recent history of the question, that this measure was rejectd by both of Lord George Hamilton's predecessors (Lord Kimberley and Sir Henry Fowler) for reasons which seem to the Committee to be still convincing; and they say they cannot but believe Lord George Hamilton has overlooked weighty historical facts which go to prove that it will inevitably lead to compulsion, examination and regulation of prostitution. They object to venerial diseases being placed on the same footing as other contagious diseases for the following among other reasons :—

'(1) It casts no stigma on the name or character of a person to assert that he, or she, is affected with cholera, small-pox, dyphtheria or typhoid fever, and it can be ascertained whether such statement is true without shock to the feelings of the most refined. The opposite is the case with venerial diseases, in regard to which a mis-statement is a virtual libel, and a compulsory examination is an indecent outrage.

(2) As regards the former classes of disease no conceivable measures can have any moral bearing; whereas in the latter class compulsory (and in some of its relations, even voluntary) submission to examination or treat-

* "The Kali Yuga.. is said to have begun on Friday, the 18th February B.C., 3102"—H. H. Sir Bhagavat Singh Jee 's *Short History of Aryan Medical Science*, p. 19, Macmillan & Co., 1896.

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ment has the gravest moral consequences both to the individual and the community.

(3) The procedure under the rules you propose is as follows: The medical officer is informed by a soldier that a certain woman is diseased. Believing that, he orders her for examination at the hospital. She may be perfectly honourable or perfectly healthy. In either case if she refuses to attend she is held to be diseased and is expelled from the cantonment. We submit that the whole of this procedure, though it may be in words the same as in a case of cholera, is in fact utterly different in the means by which information is secured, in the nature of the evidence as to fact, and in the consequences to the woman who disputes the fact.'

The adoption of Lord George Hamilton's proposals would, the Committee declare, be in itself the establishment of a compulsory system of examination, since those who will not offer themselves to be examined can be expelled from a cantonment. But, even so, it would not have the desired effect, for even the most drastic proceedings taken under the Act of 1868, which made examination compulsory and instituted a system of licensing, failed in their object, and did not succeed in stamping out disease. In fact the sanitary futility of the measures suggested presents itself to the Committee as strongly as their corrupting influence. Regret is expressed that moral considerations hold such a subordinate place in the Secretary of State's Despatch and the belief stated that the attitude which causes moral efforts to be referred to merely in relation to mitigating or checking the spread of disease, and which has been that of the Indian Government for many decades, is the main cause of the present condition of the Indian Army, which, unless the attitude alters, will become more and more disastrous. In conclusion, Mr. M'Laren says:—

'We earnestly plead with you to look beyond the horrible statistics of disease to the still more terrible facts of which it is at once the index and the inevitable outcome. The figures reveal the startling facts that we have in India an army of 70,000 men all but given up to reckless debauchery, and that these return to this country at the rate of 13,000 annually, bringing with them the debasing sentiments and habits acquired during their Indian training, and infecting our industrial communities with a moral pestilence, more destructive of the national stamina than the disease on which you have concentrated your attention. We submit that the only statesmanlike attitude—the only one that offers a hope of permanently lessening the deplorable physical effects of the debauchery—is that of making well-devised, continuous, and resolute efforts to remove temptations to that debauchery, to apply disciplinary provision and restraints to check disease and discourage vice, and to place the soldier in an environment tending to develop his best physical, moral, intellectual and religious faculties......In view of the gravity of the situation, we again repeat our request that a select Committee may be appointed to inquire as to what remedies may most wisely be adopted.'" The *Madras Mail*, Monday Evening, May 11th, 1897, p. 6, cols. 1 and 2.

(2) Similar testimony from another quarter:—

"Whatever is the cause, whatever is to be the cure, we are appalled by the facts of the case. One writer has gone so far as to inform us that in a distant cantonment in India where none of the cares of medical supervision were available, practically all the men, in the course of a year contracted the disease."...... "The system of the C.D. Acts must stand or fall together in India and at home." Alfred Webb in *India*, May 1897, pp. 137-8.

[Two remarks suggest themselves to me on the perusal of the former of these articles. The first remark is that if notwithstanding the sober and

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well-reasoned advice which Mr. S. B. M'Laren in the name of an enlightened British Committee has given him, Lord George Hamilton should persist in pursuing his own erratic course, he would be "more like the Athenians who *knew* what was right, than the Spartans who *practised* it." (—Chinese moral maxims with a translation by John Francis Davis, F.R.S., *Member of the Asiatic Society*: London: John Murray, 1823, p. vi.) and thus do what in him lies to make England abdicate her (according to Sir Alfred Lyall) 'prime function in India......" (*India*, May 1897, p. 160). The second remark is that we should, at such a time, bring to mind the *vast* contrast which the gloomy spirit whence the filthy cantonment rules above protested against, emanate bears to the enlightened spirit which urges "that as, throughout civilization, the manifest tendency has been continually to extend the liberties of the subject, and restrict the functions of the State, there is reason to believe that the ultimate political condition must be one in which personal freedom is the greatest possible and governmental power the least possible: that, *viz.*, in which the freedom of each has no limit but the like freedom of all, while the sole governmental duty is the maintenance of this limit:" (—Herbert Spencer's First Principles, 4th Edn., 1880, pp. 8-9).

(3) Testimony by way of observations of common experience:—

"There are certain frank admissions in the current number of the *Saturday Review* on the health of the army in India to which the attention of the preachers of the Christian Gospel may be profitably directed. 'Let it be granted,' says our contemporary, that when elementary education (in Church schools only if you like,) and technical education and free libraries and the use of the vote have had time to transform these islands, [and, to use the language of Sir W. R. Grove's *Correlation of Physical Forces*, to redeem them from the destruction threatened to be brought on them—their metropolis especially—by alchohol and smoke,] the young men of Great Britain and Ireland 'will love one maiden only, worship her by years of noble deeds until they win her.' In the mean time it is not so; except, perhaps, in the Catholic parts of Ireland [where religious faith still lingers somewhat]. *Nothing is more certain than that the vast majority of young Englishmen have neither the tradition, the sentiment, nor the habit of sexual continence.*" The Italics are ours. The *Hindu* (Madras), April 21st, 1897, p. 4, cols. 3-4.

May all persons thus circumstanced acquire sanctifying company! May they at least *read* and be edified by such books as are gratefully referred to by Dr. Samuel Johnson, the lexicographer and moralist. *Vide* the following paragraphs:—

"When at Oxford, I took up *Law's Serious Call to a Holy Life*, expecting to find it a dull book (as such books generally are), and perhaps to laugh at it; but I found *Law* quite an overmatch for me, and this was the first occasion of my thinking in earnest of religion, after I became capable of rational enquiry." See Bosswell's Life of Johnson, vol. I, p. 43.

"He much commended '*Law's Serious Call*' which he said was the first piece of hortatory theology in any language." Id., vol. II, p. 118.

How contrasted with the rotten state above protested against is the divine status of those blest souls who are held up to our admiration in the following verses:—

| | |
|---|---|
| "Mad after woman and mad after gold,<br>Men are by their Fate in two errors rolled:<br>The man who both these errors doth escape,<br>Is certainly a god in human shape." | "Vedhá (*h*) dve-dhá bhramam chakre,<br>Kántásu. kanakeshu cha<br>Tásu teshv apy an-ásakas,<br>Sákshád Bhargo narákriti*h*." |

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| | |
|---|---|
| "Men who from birth ne'er taste—or flesh or wine<br>Shall honoured be. They 're all held Saints Divine." | "Madhu mánsam cha ye nityam varjayantíha mánaváh<br>Janma-prabhriti mányás cha, sarve te munayas smritáh" |

*S*ri-Krish*n*a's injunction to the Emperor Yudhish*th*ira *S*rí-Vishnu-Dharma, ch. 64, v. 31.

"Flesh-eaters' flesh 'tough, coarse, ill-flavoured' grows
Thence, sots and lechers turned, they saints oppose." (Ogilvie's Imp. Dict. under meat) *vide* such works as "A Missionary's Dream," "Law's Serious Call to a Holy Life, &c.

The Self-existent, ere creating men did cows create,
That these with milk may foster those. Cow's hence, men's mother great."

Such is the truth *S*ri-Krishna taught Yudhish*th*ira the Good. (*Vide* *S*ri-Vishnu-Dharma, Ch. 61, v. 1.)

By e'en the Mogul emp'ror Akbar this was understood.*
Cow-killers, hence, are matricides ox-killers patricides
So Slay'rs of *any* fellow animal, are fratricides
How can such criminals the Universal Sire approach,
Unless they purify themselves first from this foul reproach?

| | | |
|---|---|---|
| "Pure food, rend'ring each sense pure<br>Recollection doth ensure<br>Recollection thus being seized<br>Man's from all knots quite released." | = | ("Ahára-suddhán sattva-suddhih.")<br>*Vide* also Gitá xvii, 7—9.—<br>See also Chh. Up. 7. 26. 2. |

From the spirit here commended comes the following prayer of Saint Prahlada :—

"*That* love with which, blockheads, sense-objects e'er pursue,
*That* love may I feel in Thy Meditation true!"

[= "Yá prítir a-vivekánám, vishayeshv an-apáyiní,
Tvam anu-smaratas sá me, hridayán má 'pa-sarpatu!"

Even after the pitfalls of avarice and amorousness have been escaped, there remains a pitfall which is more dangerous still, namely, Ambition, with which false ideas of greatness too have been associated by large numbers even of the comparatively better classes of mankind. This greater pitfall is Ambition, or that treason-inducing vice which makes Shakespere put in the mouth of the patriot Brutus the following speech :—

"As he was my benefactor I love him, but as he was ambitious, I slew him :"

Salvation from one and all of three pitfalls of man, is prayed for in the following mantra of the sage *S*aunaka :—

Ambition, avarice, and amorousness tempting no more
May I, quite weaned thence, Thee my refuge make and love e'ermore!"

[= Ahankárártha-káméshu, prítir adyaiva nasyatu!
Tvam prapannasya me saiva vardhatám *S*rí-mati Twayi!"

* *Vide* the following testimony of his able and faithful minister and biographer, Abul Fazel :—" His majesty has a great disinclination for flesh; and he frequently says, 'Providence has prepared variety of food for man; but through ignorance and gluttony he destroys living creatures, and makes his body a tomb for beasts.'" Francis Gladwin's Ayeen Akbary, edn. of 1800, vol. I, p. 74.

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While worldlings are being fast cast *en masse* into the three bottomless pits just mentioned according to the sayings :—

(1) "By what means is this three-fold lust abyss to be filled up? The more we swell the fillings, the wider opes its mouth!"
[= Trishná-khanir a-gadheya*m*, dushpu*r*a, kena pu*r*yate? Yan mahadbhir api kshiptai*h* pu*r*anair eva khanyate!"

(2) "Isn't it the rich that dote on riches most?"
[= "Prayen*a* dhana-vatám hi, dhane trish*n*á gariyasi?"]

(3) And Goldsmith's essay "On the Increased love of life with age."

It is a great consolation even in these corrupt days, rendered more corrupt by anti-Hindu foreigners and their still more devilish native disciples to read of a contemporary act of faith according to ancient models. I allude to the following account which is quite like the discovery of an oasis in the Great Desert of Africa :—

"A Satí—The Vikrampore publishes a thrilling account of Sati which runs as follows :—Bidya Sundarí [which name may be translated as "The Wisdom-adorned"] was the only daughter of Pataki Chand Dass, a highly respectable Káyastha resident of Abdulpur, in the Dacca District. Of the silvery age of four and seventy, she was a woman much given to divine worship, of charitable and hospitable disposition and extremely devoted to her husband upon whom she looked as her god. [Cp. the account of Blest Jaya Deva's wife, and even among the Westerns, such books as Algernon Sydney's treatise on Love, published in the *Nineteenth Century* for January 1884). On the evening of the 9th March last, her husband complained of a slight headache, which, however, increased gradually to such acuteness that, on going to bed, his legs failed, stricken by paralysis, and he was helped to bed by his wife and a nephew. Directly the eyes of the old man became upturned, which betokened to his wife that the lord of her life (pránanátha) had reached its last hour, she at once firmly embraced him as he lay down, nestling his head upon her bosom. As those present in the room stood looking at the touching scene, they saw the faces of both husband and wife overspread with a strange pallor, and suspecting the matter to be very serious, they called in a doctor and by his advice forcibly disengaged the husband from the arms of his wife and removed him to the courtyard. At this (which was but an another instance of man profanely putting asunder what God had through a sacrament, put together), the wife violently cast about her hands and legs as she lay on the bed. At times she stretched out her hands as if she was taking the holy dust off her lord's feet and rubbed it over and over again on her head. At length, foaming at her mouth in extreme agony of heart for awhile Bidyá-sundari (or the Wisdom-adorned) lost her consciousness for ever, quickly followed by the last breath of her husband, Brindaban Roy (a name of our saviour *S*ri-K*r*ish*n*a) :—A. B. Patrika"—The *Hindu* (Madras), April 21st, 1897, p. 9, col. 1.

Cp. the ideal of "the faithful wife" embodied in the following verse (*Vide* *S*ri-Govindaraja's commentary on the Sítá-marriage canto of the Rámáya*n*a, (*i.e.*, Book I, Canto 73, where occurs the expression "pati-vratá" or 'faithful wife') :—

| | | |
|---|---|---|
| Sad when he's sad, gay when he's gay,<br>Unwashed and pale when he's away,<br>Dead when he's dead, what woman is,<br>As 'faithful wife' is recognized. | = | "Artá 'arte muditá h*r*ish*t*á<br>Proshite maliná k*r*isá<br>Mrite m*r*íyeta yá nárí<br>Sá strí g*n*eyá "patí-vratá." |

This noble episode of holy love above recorded, recalls to every K*r*ish*n*a-bhakta's mind the following record of the female K*r*ish*n*a-bhakta's salvation,

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under somewhat similar circumstances, *i.e.*, when she was forcibly prevented by her elders from having a look at Sri *Krishna* :—

" Enjoying as reward for all her good works past,
The bliss intense of thinking on the Being Supreme,
And suff'ring through th'great pain of be'ng from that Be'ng torn,
Hell-torments all-due to her misdeeds in the past :
Another cow-herd girl—as ' World Root's Dev'tee ' famed,—
Then ceased to breathe and gained the bliss—' salvation ' named ! "

[= Tach-chintá-vipuláhláda-kshina-punya-chayá satí,
Tad-aprapti-mahádu*h*kha-vilíni sesha-pataká ;
Chintayanti Jagat sutim, Para-Brahma-Swarupinam,
Nir-uchchvása-tayá, muktim gatá'nya gopa-kanyaká"]

Lord ! may our own times' notice fit
Of Bidyá-sundarí Sati,
Immortalize her too, in some such way,
As Chintayanti was in Old Bard's Lay !

There are (*vide* David Sinclair's History of India, Madras, S.P.C.K. Press, 1895, p. 4) speakers of "certainly not fewer than 100 languages and dialects of languages" living in India alone, acknowledging allegiance to Sanskrit wisdom (not to mention the daily increasing appreciation of its greatness in Germany, The United States of America, England, Russia, and other foreign countries). The principal of these one hundred languages and dialects, together with their speakers—marshalled in the order of their numbers as given on pp. 37-38 of the Christian Literature Society's Manual of Geography, London, 1893—may by every Hindu patriot, be constantly remembered and intelligently pondered over by the help of the following Sanskrit mnemonic verses :—

Gís-sat—(1—6) Hindu-Vangándhra-Rashtra-Pánchála-Kaumbha*-gá*h* | (7) Ghaurjarí, (8) Kánnadí, (9) by Andhrí, (10) Kairali, (11) Saindhavi, (12) Gondcha (verse 1).

(13) Sa-Káma-rupá, (14) Kasmírí, (15) Sántalyau, (16) Parvati, Kachi Tat-prayoktri-nri-lakshanam, kramát sankhyá(*h*) imá's srinu (verse 2).

| Millions. | Lakhs. | | |
|---|---|---|---|
| †80 | †800 | (1) | *Satáshtakam* hai, |
| 41 | 410 | (2) | sa-das*am* chatus satam, |
| 20 | 200 | (3) | *Sata-dvayam* |
| 19 | 190 | (4) | chona das*am* sata-dvyam \| |
| 18 | 180 | (5) | *Satam* cha sásíti |
| 15 | 150 | (6) | satárdha-yuk satam.‡ |
| 11 | 110 | (7) | *Satam* dasardh*am* cha |
| 10 | 100 | (8) | sat*am* cha kevalam \|\| (verse 3)¶ |

* = Tamil renovated by the sage Kumbha-sambhava or Agastya.

† This is exclusive of the number of those who use Hindustani or Urdu which "is probably concurrent among 25 millions" Christian, Literary Society's *Manual of Geography*, London, 1893, p. 38.

‡ This people speaks nearly the same language as (10). Adding together (6) and (10) we get 20 millions, or the same as their next adjoining northern-neighbours who constitute people. No. (3).

¶ About one-half of this (Kanarese-speaking) people is governed by the Mysore Mahárája.

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| | | | |
|---|---|---|---|
| 9 | 90 | (9) | Sata*m* dasona*m*, |
| 5 | 50 | (10) | satakárdham eva,* |
| 3 | 30 | (11) | Tri*m* sat, |
| 1½ | 15 | (12) | tadardhe api = the equal numbers of the Ghonds and the Assamese. |
| 1½ | 15 | (13) | |
| 2 | 20 | (14) | vi*m*sati cha = the equal numbers of the Kásmírians and the Santals. The non-Hindu Casmirians are Mussalmans (Barth on the Religions of Ind......1882, p. 216, note 1). |
| 2 | 20 | (15) | |
| | | (16) † | |
| | | (17), ‡ &c. | |

May a sound public opinion put down the wicked practice of soul-plunder (atmápahára) now resorted to with impunity through the fear of the sword, the necessities of famine or the attractions of mammon, woman, liquor, gluttony and the like! May India soon abound in every field of useful thought and work by the multiplication (in the orthodox mass) of high-motived men such as are described in the following extract:—" Mr. Gokhale is Professor of History and Political Economy in Fergusson College, being one of a body of young Indians—sometimes called Indian Jesuits—who, in view of the Government's neglect of higher education took a vow of poverty, and pledged twenty years of their life to educational work."—India, May 1897, p. 148, col. 2. May the hundreds of millions of my fellow beings consisting of my co-religionists enumerated in the foregoing mnemonic verses, and of the daily enlarging concentric circles of souls who begin to appreciate my religion (including among them such men as M. Barth, author of an excellent book of the Religions of India, Mr. Thibaut, translator of the Vedanta-s*u*tras for the Sacred Books of the East series, Colonel G. A. Jacob, translator and annotator of the Advaitin's Vedanta-Sára, an invaluable concordance to many of our Upanishads, the Gitá, and the Gauda-páda-karika, &c., &c.), take to heart the following specimen of the verses embodying the Holy Apocalypse of our Saint Paránkusa, which, unlike the Apocalypse of St. John, is undisputed, is indisputable, and is, besides, authoritatively interpreted with the key furnished by inspired commentators :—

"Advance! advance! advance! see'ng all soul-galling stain has ceased!
Fear-causing hell 's abolished! Death finds here—nought can be siezed!
The iron age itself is o'er! yourselves shall witness this!
Souls—seing God's form and thence enliv'ned—begin *on Earth* to range,
In grand jubilant bands with tuneful song and joyous dance!"—
Dramidopanishad V. ii. 1.

When, with the good, the bad are brought in touch, the bad grow good.
'Spite contact with the bad, the good, corruption have withstood.
Mud, touched by flow'rs, indeed, flow'rs' fragrance takes.
Mud, touching flow'rs, them smell like it never makes.
[=" Sat-sangád bhavati hi sádhutá khalána*m*
Sadh*u*na*m* na hi khala-sangamát kala-tvam
*A*moda*m* kusuma-bhavam, m*r*id eva dhatte
M*r*id-gandha*m* na hi kusumáni dhárayanti "].

* Of this people about 2,550,000 belong to Travancore and about 600,000 to Cochin (whose population is thus just equal to that of Kach and double that of Pudukota).

† The Nepalese or Ghurka ruler's tongue. The non-Hindu Nepalese are Buddhists. (Id.)

‡ The language of Kach.


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## PACHCHAIYAPPA'S COMMEMORATION DAY.

[A reprint from the *Hindu* of April 21st, 1897.]

APOSTROPHE.

To the soul of our pious benefactor—Pachchaiyappa Mudaliyar, suggested by his Commemoration Day Committee's Card, inviting me to be present at "the Commemoration Celebrations" appointed to take place at Pachchaiyappa's Hall, Madras, *at 5-30 P.M., on Monday, the 19th April* 1897.

---

### I. THE TRUE GOAL.

Instead of manufacturing untrained "Jacks of all trades,"
Let thy Fund raise up well trained experts in life's various grades :—
Saints who, with love, strive Godsent wisdom's ways to learn and teach;
Lords, whose power lifts good souls, and curbs all who God's Law would breach;
Rich folks, whose capital grows and divides subsistence' means;
Poor folks, on whose mechanic work, each wise employer leans:

### II. THE TRUE METHOD.

As "like breeds like," let trustees search Ind and even all the earth,
And choose *one Saint at least*, whose rede transcends all lucre's worth.
Thus, Godly *motive* being obtained, let all else follow this :—
The Saint be craved to make—Saint-training work, directly his;
Lords' training be entrusted to souls whom the *Saint* prefers;
Let *these* consult the Saint and choose all their inferiors.
Thus, *and thus only*, springs, each country's saving Institute.
Mere *unled* numbers must, of life, be ever destitute.

### III. AUTHORITIES, AND THEIR COROLLARIES.

(1) "By *virtue*, not by wealth or learning, souls e'er noble grow." *
May worldlings all, *obeying* Saints, salvation come to know! (Carlyle.)
(2) "Soul's greatest treasure 's contact with the good." †
Be this by worldlings ever understood!
(3) "The truth is this : *He*'s said to live,
Of whom 'tis true that he knows God;
'Tis likewise certain—*he* doesn't live at all,
Who has no knowledge of the Lord of all" ‡
By knowing God, may all souls learn to live!
Spreading such knowledge, may Saints here heaven give!

SRI-PARTHASARATHI-DASA.

Srí-Sarasvati-Bha*nd*áram Library and Press 1st/16,
Péyálvar-kovil Street, Triplicane, Madras,
*19th April* 1897.

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* "V*r*ittena hi bhavaty *a*ryo, na dhanena, na vidyayá."—Speech of the pious Empress Kunti, describing to *S*ri-Kris*h*na, the Godly virtues of *S*ri-Vidura (*vide* the *S*ri-Maha Bharata, Udyoga-Parvan, Ch. 89, v. 54.

† "Sat-sanga*s* sevadhir n*ri*nam."—Sri-Bhágavata, XI. ii. 30.

‡ "A-san eva sa(h) bhavati,
A-sad Brahmeti veda chet;
Asti Brahmeti ched veda,
Santam ena*m* tato vidur iti" (tattvam).—Taitt. Up., *A*nanda-Valli, Anu-váka vi. Sentences 1 and 2. Cp. the paraphrase of this passage, contained in Saint Bhakti-Sára's First Hymn, *v.* 64.

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## NEGLECTED TALENTS.

(Three particular instances in which, practical effect has been happily given to the principle of the foregoing general exhortations.)

In an article which appears in the current number of the *Calcutta Review*, Mr. Havell, the new Superintendent of the Calcutta School of Arts, makes some thoughtful observations on the best way of resuscitating the moribund industries of India. He is of opinion that Technical Institutes can do very little towards improving the Indian industries and that what is wanted is private enterprise aided by private capital. According to him, a body of enterprising capitalists determined to open new industrial undertakings or new workshops, can do more in the desired direction, than either Government or all the Technical Institutes put together. Mr. Havell tells us that in a small town in the south of the Madura district he discovered "the best woodcarver in the whole Madras Presidency." Again, the best native jeweller he came across in Southern India "who could give lessons in *technique* to the best workmen in Madras City" was found to blush unseen, like the desert rose, in a small village in the Northern Circars. In another small village he found an inglorious metal-worker, whose *repousse* work he pronounces to be "the finest that exists in all India" and equal to "the best Byzantine work such as is seen on the doors of celebrated Churches and Cathedrals in Italy." The reader will be glad to learn that Mr. Havell brought these three talented men to the Madras School of Arts and placed apprentices under them. It is a pity that our wealthy countrymen should so little appreciate native talent and that it should be left to Europeans to discover it and reward it.—*The Hindu Patriot.*

Generalising the advice given in the foregoing paper in respect to the appropriation of our Pachaiyappa's Charitable Fund, I beg to give the following exhortation to the Governments of the world.

It has been said that the United States' Palladium of Safety is the Supreme Court. May a Supreme Court of International Justice be likewise established for the whole Earth and charged with the administration of International Law and the maintenance even of Intercongregational peace either directly by the agency of such court itself or mediately through a Sage and Saintly Parliament of Religions! Carlyle writes: "As Burke said that, perhaps, fair *Trial by Jury* was the soul of Government and that all legislation, administration, parliamentary debating and the rest of it went on 'in order to bring twelve impartial men into a jury box.'"—Hero-Worship. (Cassell's Edition), p. 156.

So, in proportion as the counsel of Saints or God-loving souls are followed by the various Governments of the Earth, the establishment of a Supreme Court of "Impartial Honest Men and Loyal True Citizens of God's World for the administration of God's International Law—a 'Satya-vádi-Samája' (to use the Honourable P. Chentsal Row's expression for designating our desiderated *surmum-bonum* on Earth," will be accomplished, just as the similar, though comparatively more easily formulated International Postal Union has been formed for facilitating communication between many of the principal countries of the World, and International Extradition treaties have been entered into for advancing the administration of criminal justice. Thus, round a Mukhya or an authority ensuring Purity of Motive, will rally the world's *suras* or samarthas, or the experts who bring vigour and wisdom to the management of details and who are usually comprehended by English writers under the three classes known as soldiers, civilians and men of business.

Of the religious ideal practically accepted throughout India and even throughout the world and postulating or pre-supposing our three verities,

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viz., material form, souls, and God, the following is a collection of concurrent expressions drawn from nominally differing systems

I. Upanishad Expression (Sv. Up. VI. 9).

| | | |
|---|---|---|
| "Sa Káranam<br>Karanádhipádhipo;<br>Na chásya kas chij<br>janitá na chádhipah." | | "He is the Cause who, of<br>the lords of organs<br>souls and bodies<br>is the Lord;<br>And there 's not *anyone*<br>who unto *Him* is sire or lord." |

II. Advaitin's Expression (Chaturdasa-Manjarí, v. 14).

| | | |
|---|---|---|
| "Geyam Gíti-Náma-Sahasram<br>Dhyeyam Srí-pati-rupam ajasram:<br>Neyam Sajjana-sangatam anisam,<br>Deyam dína-janayacha vittam" | *i.e.*, | "The Thousand Names of God<br>and th' Song Divine, e'er sing,<br>Bearing in mind the Form of<br>Bliss' Eternal King:<br>On Holy Saints, e'er humbly<br>wait,<br>The suff'ring poor relieving<br>straight." |

III. *S*aiva's Expression.

(Opening of *S*rí-Kan*th*a-*S*iváchárya's Vedánta s*u*tra-Bháshya).

| | | |
|---|---|---|
| "Sa bhavatu bhavatá*m* siddhyai,<br>Parmátmá Sarva-manga*l*opeta*h*;<br>Chid-achin-maya*h* prapanchas<br>*S*esho 'sesho 'pi yasyaishah." | *i.e.*, | "Whose chattel sole this universe<br>Of souls and bodies wholly is,<br>That Soul Supreme—with All-<br>Bliss joined—<br>Your aspiration quite fulfil!" |

IV. *S*rí-Vaishnava's or Visis*th*ádvaitin's Expression.

[(*a*) Opening vers of *S*ri-Bhagavad-Rámánuja's Vedártha-Sangraha].

| | | |
|---|---|---|
| "(1) Asesha-chid-achid-vastu-<br>Seshi*ne*, (2) *S*esha-sáyine,<br>(3) Nirmalánanta-kalyána<br>nidhaye vish*n*ave na mah." | *i.e.*, | (1) "All things—both those that have<br>and those that lack, knowledge—<br>who owns;<br>(2) Who, on that Model Servant—<br>*S*esha called—reclines;<br>(3) Faultless, Inf'nite, and Seat of All<br>Good.<br>(4) Who's Th' All-Pervader,—<br>(5) For Him and His, and not for me or<br>mine, exist I would!" |

[(*b*) Sage Parásara's Concluding Benediction in the *S*ri-Vish*n*u-Pura*n*a, (*i.e.*, VI. viii. 64).

| | | |
|---|---|---|
| "(1) Iti-vividham, (2) A-jasya<br>(3) yasya, (4) *r*upam—<br>(5) Prakriti-parátma-mayam,<br>(6) Sanátanasya,<br>(7) Sa, (8) disatu, (9) Bhagaván,<br>(10) asesha-pu*m*sá*m*,<br>(11) Harir, (12) apa-janma-jará-<br>dhiká*m* sam*r*iddhim." | *i.e.*, | (12) Salvation's bliss—which, birth,<br>eld, and other ills transcends,<br>(10) To all souls (8) grant (7) that<br>(11) Universal Saviour—Perfect-Blest,<br>(3) Whose (4) body—(1) various<br>thus,—<br>(5) Consists of matter—gross and<br>pure—and souls—transcend-<br>ing both! |

[(*c*) Sage *S*aunaka's *S*ri-Vish*n*u-Dharma, Ch. 70, ver. 27½-28½].

[= "Na pradhána*m* na cha mahan purúshas chetano'py A-já*h*
Anayor Yah Para-taras Tam asmi *s*ara*n*a*m* gatah."]

"God is not matter—gross or subtle—nor the finite soul
He, both of these transcends. Him I take as my refuge sole."

[(*d*) The Bhagavad-Gítá, Lecture XV, verse 14½—18].

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"Vedaischa sarvair Aham eva vedya,
Vedántá-k*r*id, Veda-vid eva cháham,
Dvav imau purushau loke ksharas chákshara eva cha,
Ksharas sarvá*n*i bhu*t*áni ku*t*astho 'kshara uchyate,
Uttamah purushastv anya*h*, Paramátmaty udáhrita*h*;
Yo loka-trayam ávisya, bibharty A-vyaya *I*svara*h*,
Yasmait ksharam atíto Ham aksharád api chottama*h*,
Ato 'smi, loke vede cha, prathita*h* purushottama*h*."

i.e.,

"*All* veds (e'en those touching such gods as Wind, Sun, Fire, &c.)
Show but me (for, I as Soul, all those gods inspire);
'Tis I who veds' boons grant; 'tis I who know veds'senses
From *Me* alone, hence hear the sum of all veds' sense
'Changeful,' 'changeless,' thus twofold are the souls ved-known
'Changeful''s (th' Lote-born and) ev'ry framed b'ing-e'er changed grown,
'Changeless' he's called, who, clogged by matter does not roll
The Highest Soul's other than these; 's called the Greatest Soul,
Who, th'entities three (—matter clogged soul, freed soul,—]
Enters, props, rules, ne'er wanes. Be'ng'bove clogged. 'bove freed, soul
I'm famed in th' Word—both *Root and Branch* (*S*ruti and sm*r*iti)—
'The Highest Soul.'"

V. The ancient Greeks' and Philosophic Muslims' and Christians' Expression. *Vide* Pope's Essay on Man, Butler's Analogy of Religion, the Muslim's Akhlak-i-Jalály, Mesnevi, &c.

"All are but parts of one stupenduous whole
Whose body nature (= forms and souls) is and God the Soul."

(1) Akbar's Minister—Abul Fazl:—"One sect (of the Hindus) believes that God who had no equal appeared on earth under the three abovementioned forms without having been thereby polluted in the smallest degree, in the same manner as the Christians speak of the Messiah......Without compliment, there are to be found in this (*i.e.*, the Hindu) religion, men who have not their equals in any other for their godliness and for their abstinence from sensual gratification." Ayeen Akbary, Francis Gladwin's Translation in 2 vols., vol. II., p. 323, edn. of 1800.

(2) H. H. Sir Bhagvat Sinh Jee, K.C.I.E., M.D., D.C.L., LL.D., F.R.C.P.E., Thakore Saheb of Gondol (Kathiawar, Gujarát, Bombay Presidency):—"Such circumstantial evidence has led some European writers—Louis Jacolliot among others—to affirm that if Egypt gave civilization to Greece, and the latter bequeathed it to Rome, Egypt herself received her laws, arts, sciences from India. There is nothing in the Egyptian medicine which is not in the Indian system and there is much in the elaborate Indian system that is wanting in the medical science of Egypt."—A Short History of Aryan Medical Science, London, Macmillan and Co., 1896, pp. 194-5.

(3) Professor Tyndall. "True religion once came from the East, and from the East it shall come again." Dr. Barrows' Hist. of Par. Rel., Chicago, p. 1092.

(4) M. Emile. "The History of Indian Philosophy is the history of the philosophy of the world." (The Hindus are by this author designated "the ancients of the ancients."

(5) Cardinal Newnam:—"The doctrine of the Incarnation is Indian......"

(6) M. Barth prefers the Vaish*n*ava to the *S*aiva religion in the following words:—"With the exception of professional devotees, comparatively few *S*ivaites are met with, that is to say, people who make *S*iva their principal god in the *mantra* of whom they have been specially initiated, and in

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the faith of whom they hope to work out their salvation. And the number would be still more reduced if we were to cut off the *S*aktas from it who pay their vows to Deví rather than to her husband. In all the countries to the north of the Vindhya, several of which rank among the most thickly-inhabited of the globe, the majority, wherever local cults of aboriginal derivation do not prevail, belong to Vish*n*uite religions. In the Dekhan, the relative proportions are different, the *S*ivites constituting large masses, especially in the South, and the two religions being probably equally balanced. But even there Vish*n*uism seems to be spreading.........if it affords less nourishment to superstitious appetites, on the other hand, by the deep glimpses which the doctrine of the avatárs [or, Divine Incarnations, which doctrine, as admitted by Cardinal Newman in the passage hereinbefore printed, has, by Christians been borrowed from India,] opens in some degree into the divine nature, it allies itself more readily with Vedántic mysticism, that one of all the systems conceived in India which responds best to its aspirations."—*The Religions of India*, (London, Trübner & Co., 1882). pp. 216-217.

(7) "*Agapemone.*—Literally, the abode of love; specially the name of an association of men and women established at Charlynch, Somersetshire, England, in 1846, under the direction of the Rev. Henry James Prince, the members of which live on a common fund."—*Century Dictionary.* [Remark. The more successfully "the gladiatorial theory of existence," is reversed in practice, and in its place the 'status theory' sincerely substituted or rather restored, the more religious does human life become, and nowhere so much as in India has this 'status-theory" or "theory of religious peace," been so long and so widely realised as in India.]

CONCLUDING THANKSGIVING.

(1) To the holy Commentator whose Lucid Explanations *alone*, have enabled me to perform, with confidence, the work of translation.

"Sarvaj*na*-Jagad-*s*'eráya-k*r*ita-Tattva-Trayasya yah,
Vyakhyám ákhyan na mas tasmai, Saumya-Jámátri-Yogine!" *i.e.*,
"Let's bove to that sage meditator who, adorned
With th' name of Ragam's Gentle Bridegroom Lord,
Did well explain our all-know'ng World-Instructor's Ver'ties Three
[—Whence even we, can grasp these mysteries in some degree.]

(2) To my venerable brother *S*rírangapa*tt*a*n*a*m* Tirumalácháryar—to whom I owe my special redemption.

Sa-dayita! chara*n*au Te naumi sasvad, Gu-ro* me
"Naga-vará iti-námná, bhrat*r*i-veshe 'vatír*n*a*h*†
Pit*r*i-y*n*ga-padavím me, prápya p*u*rva*m*, tatas cha
Tri-Nigama-paramárthán, darsayan sa*m*-sthito ya*h*!"
*i.e.*, Dispeller of my gloom*—with Thy Dear Lady by Thy side
I ever praise Thy feet as those of Him who (*a*) came to me
In brother's form† (*b*) named after our Sin-cutting Mountain's name

* *Vide* the following etymology of the venerable title "Gu-ru":—
Gu-*s*abdas tv andha-káras syád;
Ru-*s*abdas Tan-nirodhaka*h*
Andhakára-Nirodhitvád
'Gu-rur' ity abhidhiyate.

† *Vide* the following authority depicting the Gu-ru as God Incarnate, and exhorting the disciple to pay Him divine honour:—
"Sákshán Náráyana Deva*h*
K*r*itva martya-mayím tanum
Magnán Udharate lokán,
Káru*n*yát *S*astra-pá*n*ina."

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(*c*) Performed both parents' work by rearing me, an orphan child,
(*d*) Then taught me Threefold Wisdom—Sanskrit, Dravid, English, shaped—
And (*e*) rose to Heav'n bequeathing me *th' Hope of following Him*‡ th' sight of the Way He Went.§

(8th June 1897, the Vasantotsavábhritha or the Crowning Day of the Seven-Day Spring-Festival of Gítácharya, ever manifest to me here as Kairaviní-Nátha or lord of Triplicane).

(3) To those among my still surviving co-religionists who, foremost in greatest humility, serve Gítácharya as ever manifest here as lord of Triplicane and who, therefore, [according to our Kaisika-Mahátmya, our Saintly Emperor Yudhish*th*ira's dicta in verse 43—49 in *S*ri-Vishnu-Dharma. Ch. 66, our *S*ri-Vachana-Bh*u*shan*a* or Good-Word-Jewel, Sentences 229—238, 260, 261, 262—264, &c., and even the Christian Gospel which glows with the sayings—"The last shall be the first and the first last," "He has revealed to these simple babes what he withheld from the proud philosophers," and a variety of similar saws] stand highest in the favour of the Lord :—

"Karma-Brahmátmake sástre,
kantas-kuta-nivartakán,
Vande Kairavi*n*i-Nátha-
Vídhí-*S*odhaka-kinkarán."

*i.e.*, "Devoutly I salute the lord-of-Triplicane's
Street-Scavengers' Apprentices,‖ who always crush
With Strength of Faith, all sceptics in the Sacred Word—
Whence known 's the Truth as to (*a*) God and (*b*) His Service Just."

Cp. the like salutation rendered by Sage Vedántácharyar (at the opening of his *S*rí-Rahasya-Traya-Sára to "The lord-of-Th'-Elephant-Mount's Street-Scavengers' Apprentices.

(4) To every Gu-ru in our Gu-ru-parampara or Gu-ru series :—

"Lakshmí-Nátha-samárambh*á*m, Nátha-Yámuna-madhyamám,
Asmad-*A*chárya-Paryant*á*m, Vande Gu-ru-paramparám,"

*i.e.*, "Devoutly I salute The Sacred Teachers' Line,—
(*a*) Whose spring-head is the Lord of Bliss in Rangam seen;
(*b*) In th' midst whereof Sage Nátha and His Grandson shine;
(*c*) Which (for me) ends with Him who *me* from sin did wean."

The following table due to the labour of my esteemed cousin *S*rímán M.A. Tirunaraya*n*ách*á*riyar, B.A., B.L., a Vakil of the Madras High Court, now practising at *S*rí-Rangam (Trichinopoly. See his valuable "Notes on *S*rí-Rangam" Introduction, p. 12), exhibits, at one view, some of the Greater Stars in the galaxy of Holiness, the dates of their rise above our horizon having been accurately ascertained.

‡ "Páda-*mu*la*m* Gamishyámi Yán aham pary-achárisham."—The Saintess *S*ri-*S*abari's address to our lord *S*ri-Ráma when He became her guest.

§ Cp. the following verse of our Dravida Saint Parakála's Tiru-*N*e*dum*-Tá*nda**k*am :—

"Punal Arangam *U*r en*ru* poináré!" *i.e.*, "Departed He say'ng that well-watered Rangam is His Seat.

‖ *e.g.*, the apprentices of those engaged in this holy work in my teacher S. Tirumalacharya's house and the present Municipal cartman of Peyálwar Koil Street where, in premises No. $\frac{1\text{st}}{16}$, I have the happiness of writing these words.

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| Names of the Srìvaishnava sages | Nativity in | | | | | | | | Remarks. |
|---|---|---|---|---|---|---|---|---|---|
| | Place. | Kali Yuga Year. | Cyclic year. | Month and date. | Bright or Dark fortnight. | Lunar Mansions. | Week day. | Year after Christ. | |
| | | | | | | | | A.C. | |
| Nathamuni ... ... ... | Vìranarayanapuram or Kattumannai Kovil (S. Arcot District) | ... | Subbakrit... | Ani ... | 15B. | Anuradhà | Wednesday. | ... | This sage, who attained extraordinary longevity, was alive in A.C. 916 (when his grandson Alavandar was born), and left the earth during the latter's childhood. |
| Pundarìkàksha or Uyyakkondar (in Tamil) | Tiruvellarai (10 miles north of Trichinopoly) | 3927 | Parabhava.. | Sittirai.. | 15B. | Chitià ... | Friday.. | 826 | |
| Ràma-Misra or Manakkalnambi (in Tamil) | Manakkal (7 miles north-east of Trichinopoly) | 3970 | Virodhi ... | Masi ... | 14B. | Maghà ... | Wednesday. | 870 | |
| Yàmuna-muni or Alavandar (in Tamil) | Kuppanguli (one mile from Kattumannar Kovil) | 4017 | Dhatri ... | Adi ... | 15B. | Uttarashadhà. | Friday... | 916 | |
| Srì-Ranganatha-Gàyaka or Tiruvarangapperumal Araiyar (in Tamil) | Srirangam ... | 4058 | Pingala ... | Vaikasi.. | ... | Anuradhà | ... | 957 | |
| Purnàchàrya or Periya Nambi (in Tamil) | Do. ... | 4098 | Hemalamba | Margali. | 5B. | Jyeshthà.. | Wednesday. | 998 | |
| Srì-Goshthì-Purna or Tirukkottiyur Nambi. | Tirukkottiyur (Madura District) | 4088 | Sarvajit ... | Vaikasi.. | ... | Rohinì ... | ... | 987 | |
| Srì-Màlà-dhara or Tirumalai Andau (in Tamil) | Alahar Tirumalai (Madura District) | 4089 | Sarvadhari. | Purattasi | ... | Dhanishthà | ... | 988 | |
| Srì-Kàñchì-Purna or Tirukkachchi Nambi. | Poonamallee ... | 4110 | Saumya ... | Masi ... | ... | Mrigasirsh | ... | 1010 | |
| Srì-Bhagavad-Ràmànujà or Ramanujacharyar (in Tamil) | Srìperumbudur ... | 4118 | Pingala ... | Sittirai 12th | 5B. | Ardrà ... | Thursday | 1017 | |

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| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Ananta-Desika or Anandalvar (in Tamil) | Siruputhur (or Kirungur near Seringapatam, Mysore) | 4154 | Vijaya ... | Sittirai 10th | 15B. | Chittà ... | Friday... | 1053 |
| II Kura-nàtha or Kurattalvar (in Tamil) | Kuram (near Conjeevaram) | 4131 | Pramoda ... | Tai ... | 5B. | Hasta ... | Sunday .. | 1031 |
| Dàsarathi or Mudaliyandan (in Tamil) | Pachchaipperumal Kovil (near Poonamallee) | 4134 | Srimukha ... | Sittirai 18th | 6B. | Punarvasu | Monday . | 1033 |
| Govinda-Desika or Embar (in Tamil) | Maduramangalam | 4126 | Krodhana ... | Tai ... | 15B. | Punarvasu | ... | 1026 |
| Srì-Paràsara-Bhattàrya or Periya Bhattar (in Tamil) | Srirangam ... | 4175 | Ananda ... | Vaikasi .. | 15B. | Anuradhà | ... | 1074 |
| Vedànta-vedya or Nanjìyar (in Tamil) | Sringeri (Mysore) | 4154 | Vijaya ... | Panguni | ... | Uttara-Phalgunì | ... | 1054 |
| Jagadàcharya (Senior) or Nambillai (in Tamil) | Nambur (or Ariyamangalam (near Trichinopoly) | 4228 | Plavanga ... | Kartikai | ... | Krittikà... | ... | 1127 |
| Krishna samàhvaya (Senior) or Periya Achchanpillai | Sengannur (near Kumbakonam) | 4260 | Pramathi ... | Avani ... | 8D. | Rohinì ... | ... | 1159 |
| Krishna-pàda or Vadakku Tiruvidippillai. | Srirangam ... | 4260 | Pramathi ... | Ani ... | ... | Svatì ... | ... | 1159 |
| Lokàchàrya or Ulaharyar (in Tamil) | Do. ... | 4314 | Srimukha ... | Aippasi . | ... | Sravana .. | ... | 1213 |
| Srìsailesa or Tiruvai-molipillai (in Tamil) | Alvàr Tirunagari .. | 4408 | Plavanga ... | Vaikasi . | ... | Visàkhà... | ... | 1307 |
| Saumya-Jàmàtrì-Yogì or Manavala-mamunihal. | Do. ... | 4471 | Sadharana .. | Aippasi .. | ... | Mulà ... | Friday... | 1370 |
| Vedantacharyar ... ... | Tuppul (near Conjeevaram) | 4369 | Vibhava ... | Purattasi | ... | Sravana .. | ... | 1268 |
| Varadacharyar ... ... | Do. ... | 4417 | Nala ... | Avani ... | ... | Rohinì ... | ... | 1316 |



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It is Providential contact with this Teacher-line that has enabled me to prepare the following—

# PAPER ON "HINDUISM" OR THE VAIDIKA RELIGION.

SUPPLEMENT XVI.

## A PUBLIC LECTURE ON THE THEME:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."—(Pope's Essay on Man), a great part of which was read on the 20th April 1895, before the Triplicane Literary Society, Madras, and the leading thoughts of which are the outcome of nearly fifty years of devout study and meditation, in communion with the best intellects of the world:

"All are but parts of one stupendous whole,
Whose body nature is and God the soul."—Pope's Essay on Man, for the derivation of the materials whereof—*vide* Huxley's recent Romanes-Lecture, Warburton's Notes, &c).

### Definition of the Visish*tá*dvaita System of Philosophy.

1. Such exactly, is the confession of faith, used by the philosophers whom I delight to follow and who are called Visish*t*ádvaitis because their system is best described as the System of the Complex Whole or Unity, which eternally includes three heterogenous, yet ever-united, constituents, viz.,—

*First*,—An infinity of ever-unconscious material bodies;

*Secondly*,—An infinity of *essentially* finite rational beings, to each of whom some one or other of these material bodies is ever specially appropriated, for the purpose of being by him pervaded, sustained, and controlled, during the term of such appropriation; and

*Thirdly*,—One essentially Infinite or Omnipotent Eternal Soul, who eternally pervades, sustains, and controls, both the infinites before-mentioned, and both of which infinities are comprehended—

(*a*) by the word "nature" used in the above-cited couplet of Pope, and also

(*b*) by the corresponding word "prak*r*iti" used in our Gítá (VII. 4-5), where, however, what is denoted by "nature" or "prak*r*iti," (*i.e.*, the totality of pervaded, sustained, and controlled entities), is *expressly* distinguished (as it has just now been distinguished by me,) into two kinds,—one of which is ever irrational or unconscious, and therefore "inferior" (a-pará), and the other is *ever* (*i.e.*, not excepting even the sleeping state,) rational or self-conscious, and therefore *superior* (par*a*), *every* individual entity included in this superior kind, being a soul who, though as to his *essence* he is but a spiritual atom or monad, and, flame-like, cannot simultaneously be in more than one place, can nevertheless, by the grace of the Infinite Soul, pervade, sustain, and control, any one, or more, or *all*, of the infinity of material bodies, by the *unlimited* expansion, or light-like radiation, of his *attribute* called intelligence, so as, *in this way*, to resemble God Himself in His characteristic described in such passages as the following: "Extends through *all* extent," &c.

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What Evidence Suffices To Prove The System.

2. In proof of the existence of the Three-membered Whole which our system thus postulates, it will suffice for me to cite only the current expressions familiar to all, in almost every one of the languages of the world, such expressions being the maturest codifications of the experience of the best of the thinkers who have used those languages, for, a current expression or apothegm has been truly defined to be "the wit of one man and the experience of many."

I. "Ego," sometimes construed as the body only.

3. First of all, when I use such classic expressions as—

(1) "I am five feet in height," and, at the same time,
(2) "I am eighty pounds in weight,"
(3) "I occupy this chair, and hence no one else can now sit therein,"
(4) "I received a cut and a burn, and was wet and dried,"
(5) "I am man-shaped,"
(6) "I sweat,"
(7) "I am pressed,"
(8) "I am stretched,"
(9) "I am passively, *i.e.*, (without the possibility of resistance) moved,"
(10) "I am heard, (11) felt, (12) seen, (13) licked or tasted, (14) smelled," &c.,

the word "I" denotes what can be pointed to with my finger thus, ☞ *i.e.*, mass of matter which is called a material body, and, which, like all material bodies, has, truly predicated of it,—

(I) The *general* properties (or properties common to all kinds) of matter, known as—

(1) extension, co-existing with—
(2) gravity,
(3) impenetrability by other matter,
(4) divisibility,
(5) figure,
(6) porosity,
(7) compressibility,
(8) dilatability, and
(9) inertia or passivity with respect to the action of energy; and also,

(II) the properties peculiar to certain masses, or qualitative and quantitative arrangements of matter and known as—

(10) audibility,
(11) palpability,
(12) visibility,
(13) tastability,
(14) smellability, &c.

If I symbolise the body by the letter b, I obtain from the foregoing expressions, the equation......"I" =b, and every one of you will admit that the number of such egos is infinite, remembering with Mr. Herbert Spencer, that the universe is "everywhere alive," (Nineteenth Century, January 1884, p. 10) *i.e.*, is everywhere made up of egos being everywhere penetrated by beings possessed of, or capable of developing, consciousness. (Cp. Manu, I.49: "Antas-sa*m*j*n*áh," &c., and Vish*n*u-Purána: "A-prá*n*i-matsu svalpá sá," &c.)

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II. "Ego," sometimes construed as the finite soul only.

4. Secondly, when I use the classic expressions,—

(1) "I was mistaken, but was at last undeceived";
(2) "I was aggrieved, but was comforted";
(3) "From my seat, I (*a*) *thought* of rising,
(*b*) desired to rise,
(*c*) resolved to rise, and
(*d*) *did actually* rise, but (*d*) *could not* fly, nor did I (*a*) *think* of, (*b*) *desire*, or (*c*) *resolve* on flying," &c.;

the word "I" denotes still what can be pointed to with my finger thus [illegible]", but is now differentiated from the body, as its—(*a*) in dwelling or pervading, (*b*) sustaining, and (*c*) controlling, finite soul,—

(1) who is capable of thinking, but which thinking is sometimes true, *i.e.*, conformable to fact, and sometimes is not so, *i.e.*, is untrue;

(2) who, again, is capable of feeling, but which feeling is sometimes pleasurable and sometimes painful; and, lastly,

(3) *all* of whose (*a*) thoughts, (*b*) desires, (*c*) volitions, and (*d*) actions, are clogged by conditions and limitations beyond his control.*

If I symbolise this finite soul by the letter s, I obtain, from the series of expressions mentioned in this paragraph, the equation........"I" = s, and every one of you will admit that the number of such egos too, is infinite, remembering with the Seer in the Chándogya-Upanishad (V. iii. 3 "Panchamyam ahutáv ápah purushavacha so bhavanti.") and Prof. Tyndall, that we have all been evolved from the fires of the sun, that every individual we call *man*, was once a lower animal, plant, mineral, and even element,† and

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* Cp. the following words of Macaulay's Essay on Milton (p. 10, col. 2). "What is spirit? What are our own minds, the portion of spirit with which we are best acquainted? We observe certain phenomena. We cannot explain them into material causes. We therefore infer that there exists something which is not material. But of this something we have no idea. We can define it only by negatives. We can reason about it only by symbols."

† This doctrine of evolution, that, without ceasing to be psychical, finite souls have appeared in the forms of the lower animals, plants, minerals, and even elements ought to present no difficulty to those persons at least who, like most Christians believing in the doctrine of the incarnation of spirits both good and bad hold,—

I. that without ceasing to be divine, the Deity, *i.e.*, the Infinite All-good Soul or Spirit, has appeared in the form of man, and is even omnipresent, *i.e.*, presents in every form that exists; and

II. that without ceasing to be spirits, Satan and his 'devils' entered respectively the forms of the serpent and the swine. (Cruden's Concordance, under "Serpent" and Matt. VIII. 31-32.)

As to God's incarnations, Novalis (p. 93) actually goes the length of saying with the fullest logical breadth—"If God could become man, He can also become stone, plant, animal and element; and perhaps there is in this way a continuous redemption in nature." By way of converse to this noble sentiment I may add:—"If, according to St. Peter, *men* "might be partakers of the divine nature" (2 Peter, I. 4) why not beings lower than men? Compared with God, all beings are equally insignificant. Advanced by God, all things can equally enter heaven.

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that whatever faculty is *patent* in the *effect*, could not but have been *latent* in the *cause*,—a doctrine known to us as the "sat-kárya-váda," which is one of the points of distinction between us, Visishtádvaitís, and the Naiyáyika and Vaiseshika Philosophers—Gautama and Kanáda.

III "Ego," sometimes construed as the Infinite-Soul only.

5. Thirdly, when, after the manner of such Holy Seers as Váma-deva and Paránkusa, I use such seraphic expressions as—

(1) "I became Manu and Surya too." [Brih. Up. I (= III per our Bháshya) iv-10],

(2) "'Tis I that formed the sea-girt earth" (Dramidopanishad, V. vi. 1), &c., the word "I" signifies still what can be pointed to with my finger thus ☞, but now differentiated from both the before-mentioned entities b and s, as their indwelling, yet infinite Soul,

(*a*) who "As full, as perfect, in a hair as heart" (Pope), [= "Sarvatra Parisamápya-varti" or "Paripurna vritti," Vedártha-Sangraha], and

(*b*) who pervades, sustains and controls, not only this particular body and this particular soul, but also without any limitations of time, space, or mode, pervades, sustains and controls every other body and soul in existence including those of Manu, Surya, &c., and

(*c*) with respect to whom, consequently, both b and s are, ever and everywhere, inferior, parasitically, and adjectively dependent and inseparable, as body is with respect to soul. [*Vide* the texts: "Whose body is the earth,"[1] "Whose body is the finite soul,"[2] "The whole universe is Thy body,"[3] "Who, desirous of evolving, out of His body, all kinds of creatures,"[4] &c.

If I symbolise this Soul of all by the letter (big) S (*i.e.*, capital S), I obtain from the seraphic expressions cited at the commencement of this paragraph, the equation "I" = (big) "S." This ego is unique, as every monotheist will admit.*

[1] Brih. Up. III (= V per our Bhashya), vii, 3, according to both the Kánva and Mádhyandina recension.

[2] *Id.* vii, 22, according to the same two recensions the finite soul being denoted in the former by the word "vijnána," and in the latter by the word "átmá."

[3] Ramayana.

[4] Manu, I. 8. On this text, the commentator Kulluka-Bhatta remarks as follows:—"It appears to me that Manu concurs only in the tri-dandi or triple staffed [*i.e.*, the Visishtádvaitic] ascetics' view, viz., that God *alone* evolves the universe out of His subtle or latent body. I conclude, therefore, that Manu rejects the Sánkhya system, according to which, unconscious matter, independently transforms itself into the universe.

* The evidence of Revelation in this respect, is confirmed by the unity of plan discoverable in the providential arrangements of the universe for the ultimate triumph of truth and virtue and the *stable* equilibrium *eternally* kept in the general system of the universe thus constituted, notwithstanding the local and temporary aberrations of erring finite souls. The result is, that *nothing* can be done *against* the truth, but *for* the truth, the only difference between virtuous and vicious souls being that, whereas virtuous souls

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6. We have thus, for representing the "ego" (or what can be pointed to with my finger thus ☞), *three* simple or non-compound symbols—b, s, and (big) S, which I shall hereafter call single-verity-denoting, or, more shortly, single-verity, symbols or terms, the number *three* being the number of permutations of *three* things, taken *one* at a time.

are consciously obedient to the will of the Infinite Soul, as taught in the Gítá (XI. 33: "Nimitta-matram," &c.) vicious souls *unconsciously* execute the same will, in spite of their *intending* the contrary (Gítá, XVIII. 60-61 † and by the grace of the Infinite Soul gradually opening their eyes to their mistakes, come at last to relish the luxury of doing good quite as much as the Eternal Angels themselves. Cp. J. S. Mill's remark that evil is but local and temporary, and that good alone is organised :—

"Who finds not Providence all good and wise
Alike in what it gives and what denies?" says Pope.

Absolute, incurable or permanent evil, therefore, there is none. Cp. too the following sentences of Novalis : "In most of the systems of religion we are regarded as members of the Deity ["He is the Soul; His bodies other Bright ones are," says our Purushasukta]; and if these do not obey the incitations of the whole—even although they may not act intentionally against the laws of the whole, but only wish to go on their own way and not to be members—they are treated medically by the Deity, and are either painfully healed or wholly cut off." [Hymns and Thoughts on Religion (Edinburgh : T and T Clark, 38, George Street, 1888), pp. 92-3]. We demur, however, to the second alternative suggested here, viz, that the Deity will be unable to adjust certain members of the whole, and that such members willy by Him be sometime "wholly cut off." The substantial annihilation of even a single particle of matter, or the eternal damnation or moral annihilation of even a single finite soul, does not, we say, enter into the plan of eternal providence, any more than the creation, *ex nihilo*, of either of these entities. As to substances, classed as they are by physicists under the two categories—matter and force, and by psychologists under the two categories—body and soul, we hold it to be axiomatic that—

"What is not, cannot come to be,
And what is, cannot cease to be." ["A-satas sambhavat kutah" (Saunaká)]

There is thus hope for all, and—

"The blest to-day, is as completely so,
As who began a thousand years ago."—(Pope.) This note, therefore, I conclude with the pious poet's expression :—

"Maker, remake complete,—
I trust what Thou shalt do!"—Robert Browning—*Rabbi Ben Ezra* cited with admiration even by the distinguished physicist M. Rungacharya, Professor, Government College, Kumbakonam.**

† Cp. the following lines of Shakspere :—

"There 's a divinity which shapes our ends,
Rough hew them how we will."—Hamlet V. ii.

Ponder also on the operations of Insurance Companies, and Kindergarten educationists, in the list of whom from identity of principle Dr. Beattie may be assigned a most prominent place as affording even a secular exemplification of this theological doctrine.

** Since concluding this note, I lighted on a public avowal of the distinguished Christian clergyman, the Hon'ble the Rev. Dr. William Miller—an avowal which has made the editor of the *Madras Times* think (see the

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Double-Verity Symbols Six.

7. But, if I use the same three symbols b, s, and (big) S, in sets of *two*, I obtain, six more permutations, in three distinguishable pairs, viz.—

| | | |
|---|---|---|
| sb | big Sb | and (big) Ss |
| and | and | and |
| bs | b (big) S | s (big) S. |

These six compound symbols, I shall hereafter call double-verity-denoting, or, more shortly, double-verity symbols, inasmuch as each of these compound symbols serves, in its own particular way, to equate the ego with the sum of two of the three verities of the universe.

leader in issue for April 12th, 1895) that Dr. Miller, in the ripeness of his knowledge, is, in his religious views, "veering" towards Indian Communities:—Dr. Miller says:—"India has her ideal......it is an ideal of which the world has need. The chief characteristics of the ideal may be hurriedly defined. (I) There is the thought of the irresistible power that dwells somehow in the universe, a power which man can never change, to which it is his only wisdom to submit. (II) There is the thought that God, that the divine, is not merely over all, but in all; that the whole being of (1) the world and (2) those who dwell in it, is the expression of divinity. (III) There is the thought that all men or all men within the Hindu pale, are inseparably linked, are responsible for one another, must in no circumstances part from one another. Such are the main thoughts with which Hindus, amid many changes, not only in forms of Government, but in custom and ceremony and creed, have looked out upon the world for a hundred generations. Such are the thoughts that have made them what they are. The practical result has been to give an intensity to the corporate life of the community which has never been exemplified elsewhere."—(*Christian College Magazine* for April 1895. Separately printed edn., p. 13.)

"Such an inquiry can have no interest, and in fact no meaning, to those who acknowledge no divine element (1) in the universe and (2) in the history of man—to those who regard all that men perceive and all that they are, as a thing meaningless and inert which has no soul to animate or ruler to direct it." (*Id.*) Such, brethren, are Dr. Miller's views and even the hundred generations during which he admits our indigenous wisdom to have endured is to conclude the assigning to it of ancient position.

The arguments and testimonies I have adduced as to the unity of the Deity and our dependence on him. I shall sum up as follows:—

Grace on the part of God, whence sole began
To flow, devotion on the part of man,
Souls godly, as their *summum bonum* hold.
The same truth is in sim'lar language told,
E'en now in Sank'racharya's Pudukota speech (*Hindu*, Madras, dated
So doth Mahanarayan Upanishad teach 5-4-95.)
And also, Gita, Lecture Fifteen, Fifteenth verse,
And well-known Gayattri, in words—both sweet and terse.
Dvivedi, then, should consider if he may not
Recant the abuse found in the sentences I quote,
And which he tells us all, he as Advaiti wrote. (Barrow's Parliament of
Religions, p. 328.)

He says:—

"The one old teaching was the idea of the All usually known as the Advaita or the Vedánta. In the ethical aspect of this philosophy, stress

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Treble-Verity Symbols Six.

8. Lastly, if the simple symbols b, s, and (big) S, be permutated altogether, *i.e.*, in sets of three, we have *another six* permutations which give three pairs corresponding to the last-mentioned pairs. These six compound symbols, I shall hereafter call treble-verity-denoting, or, more shortly, treble-verity symbols, inasmuch as each of these compound symbols serves, in its own particular way, to equate the ego with the sum of all the three verities of the universe.

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has been laid on knowledge (gnosis) and free action. Under the debasing influence of a foreign yoke, these sober paths of knowledge and action had to make room for devotion and grace. On devotion and grace as their principal ethical tenets, three important schools of philosophy arose in the period after the purá*n*as. Besides the ancient Advaita, we have the Dvaita, the Visuddhádvaita, and the Visish*t*ádvaita schools of philosophy in this period. The first is purely dualistic, postulating the separate yet co-ordinate existence of mind and matter. The second and third profess to be unitarian, but in a considerably modified sense of the word. The Visuddhádvaiti teaches the unity of the cosmos, but it insists on the All having certain attributes which endow it with the desire to manifest itself as the cosmos. The third system is purely dualistic though it goes by the name of modified unitarianism. It maintains the unity of chit (soul), achit (matter), and Isvara (God), each in its own sphere, the third member of this trinity governing all and pervading the whole though not apart from the cosmos. Thus widely differing in their philosophy from the Advaita, these three sampradáyas [or streams of "tradition"] teach a system of ethics entirely opposed to the one taught in that ancient school, called Dharma in the Advaita. They displace J*n*ána by Bhakti and Karma by Prasáda; that is to say, in other words, place the highest happiness in obtaining the grace of God by entire devotion, physical, mental, moral and spiritual." Yet, brethren "bhakti" or "smriti" and "prasáda" are the very words used in the speech of *S*ankaráchárya just cited by me; in the Ka*t*ha Up. II. 20, in the *S*v. Up., III. 20; VI. 23 in the Mahá*n*áráya*n*a. Up. VIII. 3.; and in the Gítá, XVIII. 56; 58; 62; 73; VIII. 10; 22; IX. 14; 26; 29; XIII. 10; XVIII. 54; 55; 68; XII. 17; 19; and even in the first *S*ankaráchárya's well-known hymn, the prominent idea of which is contained in the words "Bhaja Govindam, m*ud*ha-mate," *i.e.*, "To Govind or God come on earth devote thyself, O fool!"

Dr. Paul Carus, Editor of the Monist, in his "Primer of Philosophy" (Chicago, the Open Court Publishing Company, 1893), says:—"The term Monism is often used in the sense of 'one-substance' theory, that either mind alone, or matter alone, exists. These views, generally called 'materialism' and 'idealism' or 'spiritualism' are pseudo-monisms.........Monism does not attempt to subsume all phenomena under one category, but remains conscious of the truth that spirit and matter, soul and body, God and world, are different. Yet, although they may be different, they are not separate entities, but abstract ideas denoting certain features of reality." (P. 3). "The quality $\alpha$ which we find in the configuration *A* appears different from $\beta$ which we find in the configuration B. But when we find that R or Reality under the peculiar conditions given in *A* appears as $\alpha$ and under the peculiar conditions given in B appears as $\beta$, so that $\alpha = RA$ and $\beta = RB$, we cease to consider $\alpha$ and $\beta$ as arbitrary" (*Id.*, p. 102). We cannot even conceive of God without attributing trinity to him. An absolute unity would be non-existence [*vide* our axiom—"Sarva*m* J*n*ána*m* sa-viseshávagáhi"].

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Total of Ego-Representing Symbols Fifteen.

9. The total number of possible symbolical expressions for representing the ego is thus raised to *fifteen*.

Twelve Terms Remaining To Be Explained.

10. Of the fifteen symbols, simple and compound, the simple or single-

---

God, if thought of as real and active, involves an antethesis, which may be formulated as God and World, or *natura naturans* and *natura naturata*, or in some other way. This antethesis implies already the trinity-conception. When we think of God not only as that which is eternal and immutable in existence, but also as that which changes, grows and evolves, we cannot escape the result, and we must progress to a triune God-idea. The conception of a God-Man, of a Saviour, of God revealed in evolution, brings out the antethesis of God Father and God Son—and the very conception of this relation implies God the Spirit that proceeds from both." (*Id.*, p. 101). For God the Son, we Visishtádvaitis substitute Goddess or Mediating Mother, and for "God the Spirit that proceeds from both," we give the name of spiritual pedigree or apostolic succession and say that by this spiritual series alone we are spiritually linked, *i.e.*, made to accord in will with the Mother and the Father of the Universe, and consciously and lovingly obey them. "Schiller says in his 'Philosophical Letters':—......[Let us think clearly and we shall love warmly" (*Id.*, p. 209). Conversely "Faust's words will remain true...... [If you don't feel it you will never know it.]" (*Id.*, p. 208.) "We look upon the bigoted dogmatist who places his particular man-shaped creed above God's universal revelation in nature, as a man deeply entangled in paganism. Christianity has been a fetish to him. [The Sanskrit name for this is 'pratíka']. He finds it easier to worship Christ than to follow him, and he must be regarded as much an idolator as many pagans before him, (pp. 199-200.) Our Bhagavata calls such a man a "prákrita-bhakta." "Religion is the ethical power in humanity..... consecrating every single individual to a higher purpose than himself." "(*Id.*, p. 204)" "... ..what is religion but the trust in truth, the search for truth, and living the truth?" Shall we, indeed, use the best methods of searching for the truth in all domains except in the most important domain, in religion?" (*Id.*, p. 205). "It is an error that something may be true in science which is untrue in religion, that twice two is four only in the multiplication tables, but not in the catechism, that there are other methods of finding out or proving the truth for the religious prophet than for the savant—in short, that science is human truth, while religion is divine truth ......There is but one truth and that one truth is divine. Man is divine in so far as he partakes of the truth, and science, the methodical search for truth, is the most important vehicle to help man to progress, to grow, to develop, and to become more and more divine. All our religions have been founded as religions of truth. Jesus of Nazareth, the Messiah and Christ, that made the new covenant with mankind upon the foundation of love, has nowhere, so far as our maturest biblical criticism can pierce, established any dogma, and least of all the absurd theory, that above the truth there is another truth, and that this higher truth standing in contradiction to scientific truth must be believed in because it appears, or even because it is, absurd." (p. 206). This is the spirit, with which Mr. J. S. Mill, in his Examination of Hamilton, agreed with Dean Mansel, and wrote that even to hell he would go if such a fate could be decreed by Mansel's God to one who was possessed of such a spirit.


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verity symbols b, s, and (big) S, having been already explained (*ante* paras. 3—5), I now proceed to explain the twelve remaining symbols,

(*a*) six of which, viz., Nos. 4—9, are double-verity terms and,
(*b*) the other six, viz., Nos. 10—15, are treble-verity terms.

IV—V. Explanations of the Ego's Symbols Nos. 4 and 5, or

The Double-Verity Terms sb and bs.

11. Symbols Nos. 4 and 5, then, are $\begin{cases} \text{sb} \\ \text{and} \\ \text{bs,} \end{cases}$

Whence come the equations $\begin{cases} \text{I} = \text{sb} \\ \text{and} \\ \text{I} = \text{bs} \end{cases}$

First Advance From Materialism.

The equations represent the first step in advance, from the Chárváka or Materialistic system. *Vide* the saying, "Pratyaksham ekam *charvakah*," "The materialists admit but one category, viz., that which is patent to outward sense." The first advance from this system is made as follows:—

In place of the doctrine "All is but b and there is nothing more," is substituted, as by the Jains, the doctrine.—"There is *s* as well as b" though, in the case of the Jains, s, *i.e.*, the soul, is erroneously believed to equal in size every material body which he enters in the course of his transmigrations, the consequence of such belief being the necessity of admitting the soul-essence itself to be, instead of being immutable as taught in the Gítá (II-24, Achchedyóyam, &c), liable to expansion and contraction, according as it happens to be incarnate as an elephant or an ant.

12. When the existence of s has been admitted, and the new converts from Materialism have said to one another,—

(*a*) "I slept at night," and
(*b*) "I waked and walked in the morning," it is easily agreed—

(*a*) "that, when s falls asleep, and his conscious action is almost wholly suspended, and the mere bodily functions of breathing, &c., are alone predominant, the appropriate equation for expressing that state of the ego is—"I"="sb," or soul-veling body, where soul appears to be merely adjectival to body; but

(*b*) that, in the waking and walking state, the conscious action of s being more prominent, and b being then specially subservient and adjectival to s, the appropriate equation for expressing *that* state of the ego is......"I" =bs, or bodied soul or body-guiding soul.

sb and bs as Terms of Secural Physiology and Secular Psychology.

13. The expressions sb and bs serve also to denote respectively, the subjects now ordinarily treated by the Secular Physiologists and the Secular Psychologists of Europe and America. These two classes of inquirers, refraining altogether from disquisitions on the Infinite or Omnipresent Soul or God, treat, each in his own particular way, of s and b, only,

(*a*) the Secular Physiologist (as for instance, Dr. Carpenter in his work on Physiology) making the treatment of s merely introductory and adjectival to the treatment of——b, which alone is *his* more especial subject,

(*b*) while the Secular Psychologist (as for instance Professor Bain in his Mental Science,) makes the treatment of b merely introductory and adjectival to the treatment of——s, which alone is *his* more especial subject.

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VI-VII Explanation of the Egos' Symbols Nos. 6 and 7.
*i.e.*, (big) Sb, and b (big) S.

14. The next two symbols, namely symbols Nos. 6 and 7, serve to represent the ego as conceived in the system of Bháskara, which (1) admits only the two categories b and (big) S, and (2) denies the existence of s.

(Big) Sb and b (big) S as terms of the dual system of Bháskara.

15. To represent, therefore, according to this system, the state of bondage of (big) S, under the clogs of——b,

(*vide* the second of the verses prefacing our Blest Bháshyakára's Vedartha-Sangraha) the appropriate equation would be......" I " = (big) Sb,

while, on the contrary, the state of salvation of (big) S from, and His triumph over, the clogs of——b,

would be appropriately represented by the equation = " I " = b (big) S.

VIII-IX Explanation of the Ego's Symbols Nos. 8 and 9,

*i.e.*, (big) Ss and s (big) S which are the terms applicable to the ego under the Berkeleian system.

16. We next come to symbols Nos. 8 and 9, *i.e.*, (big) Ss and s (big) S. The object of Bishop Berkley's treatises entitled "Principles of Human Knowledge" and "Dialogues between Hylas and Philonous," "is to prove—

(*a*) that the commonly received notion of the existence of matter is all false; and,

(*b*) that the steady adherence of the Supreme Spirit" to certain "rules" in making "impressions" on the mind, "is what constitutes the reality of things to His creatures" (Bio. Dic. of 1784, in 12 vols., vol. II, p. 167). According to Berkely, therefore, s and (big) S being the only verities of the universe, he would accept as the terms applicable to the ego under his system, two only of our donble-verity symbols, viz., { (big) Ss and s (big) S }

(*a*) He would, to describe his own state in which the idea of God was still latent and undeveloped in his mind, use the equation......" I " = (big) Ss;

(*b*) and, when he had reached that stage of development in which the God-idea became dominant in his mind, so as to make Pope justly ascribe to him "every virtue under heaven," he would change the last mentioned equation into————" I " = s (big) S,

adopting our own, the Greeks', and St. Paul's confession of faith: "In Him we live and move and have our being." [See p. 6 of my translation of the Hymn entitled "Mukunda-Mala, where in a note to v. XVIII, which our former Governor Lord Connemara and his Private Secretary Mr. J. D. Rees once listned to with great attention, I set forth the Indian origin, and the only scientific explanation of this sacred formula.] The writings of Berkeley, however, notwithstanding their Theistic character, and the amiable nature of their author, to whom Pope is said to have justly ascribed, as already mentioned, " every virtue under heaven,"* possess a dangerous tendency, owing to the author's unfortunate denial of the reality of matter—the *only* category patent to the sense of *all* mankind. Hume himself, says of these writings, that they "form the best lessons of Scepticism which are to be found either among the ancient or modern philosophers, Bayle not excepted." This remark of

* See Chamber's Cycl. Eng. Lit. article " Berkeley."

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Hume, backed as it is by a similar observation of Professor Huxley too, is a tower of strength to Realism, and let all good men take note of it whenever they should be tempted to deny the existence of matter. Svámi Vivekánanda, for one, has, suitably to the name he bears, proved his "Delight in Viveka" or "Wisdom," by publicly avowing in his recent Brooklyn address, the reality and eternity of the external world of souls and forms. *Vide* also the still more explicit statements on this subject contained in the address reported in the *Indian Mirror*, dated Saturday, April 20, 1895 where occur such sentences as the following :—

"We, the essential part of us never had a beginning and will never have an end. And above us all, above this eternal nature, there is another eternal being without beginning and without end—God......People talk of the beginning of the world, the beginning of man. The world 'beginning' simply means the beginning of the cycle. It nowhere means the beginning of the whole cosmos."

The Doctrine of The Three-Membered Whole,
The Culmination of Philosophy.

17. When, therefore, man has passed beyond all crude stages of philosophising, and has come to realise the eternal solidarity or ever inseparably correlated existence of all the three verities of the universe, viz., b, s, and (big) S, neither the single-verity terms b, s, and (big) S, nor the pairs of double-verity terms—

| | | |
|---|---|---|
| sb<br>and<br>bs | (big) Sb<br>and<br>b (big) S, | (big) Ss<br>and and<br>s (big) S, |

appear to him to suffice for expressing the *whole* truth about the ego, inasmuch—

(1) as each of the single-verity terms is incomplete in its connotation by reason of its comprehending *one only* of the three verities of the universe and omitting the remaining two; and also

(2) as each of the three pairs of Double-Verity Terms, is likewise in complete in its connotation by reason of its comprehending *two only* of the three verities of the universe, and successively omitting big S, s, and b, which respectively are the first, the second, and the third, in importance, among the verities of the universe. Man, therefore, at this stage, essays to form six treble-verity terms so as to embrace the *whole* of The Three-Membered Universe, by supplying in its proper place, in each of the six double-verity term just mentioned, the *particular* third-terms that is therein omitted.

X-XI. Explanation of the First Pair of Treble Verity Terms
(big) Ssb and (big) Sbs, or the Ego's Symbols Nos. 10 and 11.

18. If, accordingly, we prefix (big) S to the first two or the first pair of the double-verity expressions, [i.e., to { sb and bs, we may obtain the equations

"I" = (big) Ssb
—— and
"I" = (big) Sbs.

These two expressions represent, respectively, the sleeping and the waking states of man, according to the view of the most faint-hearted among

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those who acknowledge Divine power. The Epicureans are a notable instance of such faint-hearted believers. Unlike our Vedic seers who say of God that—

"It is revealed that pow'r, wisdom,
Endurance, action, and all else
That 's good, are e'er (*a*) *superlative*
(*b*) *Manifold* and (*c*) *natural*, to Him!" (*S*v. Up. VI. 8),

Epicurus, like our Theistic Sánkhyas (such as Hira*n*ya-garbha and Patanjali—*vide* Vedánta *S*utras, II. i. 3); "reduced the divine nature to a state of perfect inaction deprived it of the government of the world, and did not acknowledge it to be the cause of the universe [whereas, with us, such causality enters into the very definition of God (*Vide* Vedánta *S*utras I. i. 2.)] (*vide* Epicurus life in the Bio. Dic. of 1784, in 12 Vols. Vol. II, end of p. 109.

## XII-XIII. Explanation of the Second or Orthodox Pair of Treble-Verity Terms s (big) Sb and sb (big) S, or the Ego's Symbols Nos. 12 and 13.

19. Taking next, the two double-verity terms (big) Sb and b (big) S, which are the terms applicable, as already mentioned, to Bháskara's system, let us prefix to each of these expressions, what is wanting therein, viz., s. We thus obtain for the ego, the first pair of *orthodox treble-verity* equations—

$$\begin{cases} \text{"I"} = \text{s (big) Sb} \\ \qquad \text{and} \\ \text{"I"} = \text{sb (big) S.} \end{cases}$$

### XII. No. 12, Representative of the Ego in the Pralaya or Dissolution-State of the Universe.

20. The first in this second pair of Treble-Verity Terms, viz., s (big) Sb, represents our orthodox view as to the character of the ego in the Pralaya or Dissolved state of the Universe, according to Vedánta-*S*utras I. i. 10 and *v.* 5 of Manu's opening chapter. In this state, s is "wholly embraced" by (big) S, and (big) S remains under the veil of b or matter. This may be best described as that stage of the universe, in which—b is *most* manifest, (big) S is *less* manifest, and s is *least* manifest.

### XIII. No. 13, Representative of the Ego's State when the Creator has first manifested himself.

21. The second in this second pair of Treble-Verity Terms, viz., sb (big) S, represents our orthodox view as to the state of the Universe when the process of renewal has begun, and when, according to Manu, Ch. I., *v.* 6—8, and Genesis Ch. I., *v.* 2, "the Spirit of God moved upon the face of the waters." That is to say, although the souls have not yet had allotted to be in forms and names, the Creator has manifested himself beyond matter's veil for the purpose of sowing—

(1) into the field called——b,

(2) the seed which is within him and which is called——s, according to the Gítá (XIV—3).

This may be best described as that stage of the universe in which—(big) S is most manifest,

b is less manifest, and

s is *least* manifest.

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### XIV-XV. Explanation of the Last of the Three Pairs of Treble-verity Terms.

b (big) Ss and bs (big) S or the Ego's symbols Nos. 14 and 15, the second whereof is alone orthodox.

22. Expressions Nos. 14 and 15 still remain to be explained. These expressions are formed by prefixing to the Berkeleiran double-verity expressions—{ (big) Ss and s (big) S, } what is wanting therein, viz., the verity or category —b.

We thus obtain for the ego the equations—{ "I" = b (big) Ss and "I" = bs (big) S.

Of these equations, the latter alone, as I shall show, is orthodox.

### XIV. Explanation of Term No. 14 or the Ego's Symbol b (big) Ss.

23. The first of these equtions, *i.e.*, the equation "I" = b (big) Ss, represents the state of the God-believer who is bent on the achievement of his goal by some thought, speech, or act, of his own, and who, consequently, relies on visible agents on which he invokes the invisible grace of God, to whom, in fact, God is not *sole* means and *sole* end.

### XV. Explanation of Terms No. 15.

Or the Ego's Symbol bs (big) S, which alone is the expression for the Full-grown Saint.

24. On the contrary, the second of the equations in question, *i.e.*, the equations—"I" = bs (big) S represents the soul's state of utter resignation to the Divine will, a state in which alone our Indra or any other God-sent Teacher, can legitimately address mortals thus :—

"Mám upásva," "Follow me!" [Cp. the exactly similar expression used by Christ (Mat. IV. 19; VIII. 22; Mark. IX. 9; Luke II. 14; John I. 4. 3; VIII. 12;) in spite of his declaration—"My father is greater than I."] *Vide* the following teaching of the Sage Yaj*n*avalkya to his wife Maitreyi recorded in the B*r*ihadára*n*yaka, Up. (II. 4. 5. = according to our Bhashya, IV. 4. 5.) :—

"Listen to this! Not for the husband's sake 's the husband dear.
'Tis for the sake of God—The Soul of all that husband 's dear......"

This teaching is then extended by Yajnavalkya to various other relations, the upshot of the lesson thus given being that "each form that honoured is, is so, for God's sake sole."

Prof. Max Müller, after citing his Upanishad-text, says:—"it shows *enormous* amount of intellectual labour to have reasoned out that we should love our neighbour, because in loving him we love God[Cp. the Ramayana text:—

"Intent on Rama sole, they mutual hurt eschewed" (VI—cxxxi. 94)], and in loving God we love ourselves. The deep truth that lies hidden in this, was *certainly* not elaborated by any other nation, so far as I know."*

When I said to the Rev. Arden at Egmore that it is on this principle alone that we can justify our standing up before the seated judge of a court and

* Three Lectures on the Vedánta Philosophy, delivered in March 1894, page 170.

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addressing him with such words as "My Lord," "your honour," &c., he seemed reluctant to admit my explanation, but could not assign any other. He was content, however, to learn from me the definition of worship as comprehending every thought, speech or act proceeding from a sense of obedience due to a higher will than that of the worshipper. Such expressions as—

(1) "Whosoever shall smite thee on thy right cheek, turn to him the other also," (Mat. V. 39).

(2) "I am your most obedient servant," occurring at the end of official letters, *i.e.*, letters written with the fulness of self-recollection; &c., can also be justified thus alone. The rank growth of loveless selfish rivalries in recent times, has been, however, so great, that clergymen and missionaries themselves, have sought to maintain that there is here (as in the language of public men many of whom Mr. Samuel Lily equates with public women), a justifiable divorce between thought and speech, and that the speech in these cases is what fashionable people call "a white lie." Judged by Archbishop Trench's rule of drawing lessons from the changes occurring from time to time in the use to which the same words are applied by society, the society in which has occurred the linguistic change I have mentioned, cannot but be pronounced to be morally bankrupt.*

* Cp. the text:—

"In thought, in speech, in act, the good soul { singleness doth / *e'er* doth oneness } show !

Knaves, *think one thing, another say*, another do !"

In connection with the instance of moral bankruptcy, let me quote to you certain facts published in recent issues of the Calcutta newspaper entitled *Hope.*

(1) "The English say:—'The fool of the family, goes into the church'" Gandha's Triangular Debate. *Hope*, March 31, 1895, p. 8, Col. 1. Cp. with this, the kindred observation—"Metaphysics do not pay," an observation, which, along with religion, proscribes *all* science which does not treat of physical objects, and which objects I, in this lecture, have symbolised by the letter b. Cp. too the growing fashion of using the generic name of science which, when allowed full scope, treats of s and (big) S. as well as b, the extremely limited sense of "physical science" or that science which treats solely of the least important of cosmic categories, *i.e.*, of b alone. Here is a case of intellectual bankruptcy, and it is ordinarily imagined to be indicative of emancipation from antiquated error. Mr. Narayana Rao, M.A., M.L., once made to me a remark such as that here I object to.

(2) "Fifteen years ago, only ten per cent. of the people of India, drank spirits. Now over twenty per cent. (drink)" *Id.* "Bishop Thorburn, in his work on India, honestly admits that stratagem had to be resorted to in order to attract children to secular and Sunday schools, and he mentions how successful the missionaries were in establishing a dozen Sunday schools in Lucknow in 1877, omitting, however, to mention that, before that time, there was not *one* drinking saloon in that city, while now there are more than a hundred" (*Id.* col. 2). Here is a case of physical bankruptcy, which yet is strangely associated with progress, and even with the so-called religious sacrament of the Eucharist and countenanced still further by Christ's own dangerously licentious declaration. "Not that which goeth into the mouth defileth a man," &c. (Mat. XV. 11). About the middle of last month when Miss H. Freeman, Superintendent of the Wesleyan Mis-

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Turn now, brethren, from this ghastly picture of human deterioration, to dwell for a while on the fully saintly spirit:—

" 'Tis souls of wholly single aim—e'er *charmed*
In God to (1) live and (2) move and (3) have their being,
That are esteemed *the most blest forms** of God."
(1) *A*dheyatva-(2) Vidheyatva-(3) seshatva-*ra*satásrayáh |
*S*rí-Pater mukhya-tanavah, Paramaikántinas sm*r*itáh "

is our highest confession of faith.

" An honest man is the noblest work of God," says Pope.

Such perfect resignation is ascribed to St. Bharata in the Rámáya*n*a (II. cxiii. 1: "*A*ruroha ratha*m* hrish*t*ah," &c.)

The following lines of Bishop Ken, ascribe the like resignation to Thomas á Kempis,—

" His will entire, he to God's will resigned,
And what pleased God, pleased his devoted mind.
Thrice happy Saint, (1) remote from haunts of ill,
(2) Employed in hymn, and (3) dispossessed of will."

[Prefix to the Oxford edn. (1865) of the Imitation of Christ.]

" A good will," says Kant, " is the highest possession " (opening sentence of the Metaphysic of Ethics), and what will, but God's, can be called good?

" Where am I—wholly foolish soul!
Salvation's view, how far 'bove me!
O God of Gods! O Lord of Bliss!
*Command* Thou, what for me is good!" Says *S*aunaka's " Jitan-Te" Hymn.

In the line " They also serve who only stand and wait," which is the closing line of the sonnet on His Blindness; the high-spirited Milton too subscribes to this doctrine of resignation.

Illustration of the Doctrine of Passivity and by St. Augustine, Bishop of Hippo, known as " doctor of grace " (Bio. Dic. I. 408).

25. The spirit of resignation, which is connoted even by the Mohammedan term " Muslim," is the state of mind required by our Tenkalai Sri-Vaish*n*ava Sages as the culmination of Visish*t*ádvaiti wisdom. They believe in the " Márjára-kisora-nyáya," or the fact of God carrying souls to heaven in the same manner as the female cat carries her helpless young one from place to place.

Citation of Vedic Authority.

26. The order of the terms in the concluding expression, viz.—bs (big) S, is exactly the order in which the three verities or categories of

sion Caste Girls' Schools accompanied by another lady Miss Kellett, I think) came to Triplicane to collect subscriptions in aid of these schools, I remonstrated with the ladies for making it impossible, in consequence of their Eucharistic religion, for teetotallers who have lived according to the medical maxim which says that " water is the natural drink of man," to persevere in their righteous course, without being perverted, in the name of God, one of the ladies could only reply that the Eucharistic drink " is not fermented." God save us from being thus " evangelised."

* Cp. *I*sopanishad, Mantra 16.

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the universe are marshalled in the *Svetásvataropanishad* (VI. 9) where God—the First Cause—is described as—

" Karanádhipádhipah,"

| | |
|---|---|
| which may be literally translated thus | b s (big) S.<br>" Organs' lord's Lord" |
| or | |
| more suitably to English idiom translated thus :— | " Lord of the lord of Organs."<br>(big) S. s b |

In the last rendering, however, the untrained novice should bear in mind that the order of the terms as given in the original is reversed solely to meet the requirements of English idiom.

In this text :—

" organs" are the material instruments or bodies which we have called——(b).

The apparent lord or appropriator of these 'organs' according to various conditions of allotment, is—

" the lord of organs," whom we have symbolised as——s,

The real and sole Lord and Appropriator of both b and s (according to the Gítá, Lect VII. ver. 4-5), is

" the Lord of the lord of organs," whom we have symbolised as——(big) S.

Corollary to the last mentioned expression, viz. bs (big) S = Ego's Symbol No. 15.

27. Every full-grown Saint, being thus represented by the expression ——bs (big) S, even Christian Trinitarians, if they would avail themselves of the light thus brought to them, might comprehend the force of the following statement of the Arians' argument with them :—

" Both parties are willing to subscribe the language of Scripture, but each insisted on his own interpretation.

(1) When the Trinitarians asserted that Christ was God, the Arians allowed it, but in the same sense as men and angels are styled god in Scripture.

(2) When the Trinitarians affirmed that he was truly God, the Arians said He was made so by God.*

(3) When the Trinitarians affirmed that the son was naturally of God, the Arians said, ' Even we are of God, of whom are all things" [Art. " Arianism" in Rev. John Farrar's Ecc. Dic., 2nd edition (London: Published by John Mason, 14, City Road; sold at 66, Paternoster Row.) 1858, pp. 61—62.] Cp. Goldsmith's line,—

" Creation's heir, the world, the world, is mine."

Only according to the Arians' contention, brethren, can you reconcile the following apparently contradictory declarations of Christ :—

I. As to Christ being inferior to and a servant of God (as Mahammud claimed to be).

(1) " If ye loved me, ye would rejoice, because I said I go unto the Father: for the Father is greater than I" (John XIV. 28).

* Cp. our text :—Brahma-veda Brahmaiva bhavati (Manu III. ii. 9.) and (Srí-Bháshya, p. 44. line 8.)



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(2) "My Father which gave them to me, is greater than all." (*Id.* X. 29).

(3) "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth Him that sent me." (*Id.* XIV. 20.)

(4) "The servant is not greater than his lord; neither he that is sent greater than he that sent him. (*Id.* 16.)

(5) "My doctrine is not mine, but His that sent me." (John VII. 16.)

(6) "My Father who sent me gave me a commandment." (*Id.* XII. 49.)

(7) "As Thou hast sent me into world, even so have I also sent them into the world (*Id.* XVII. 18.)

(8) "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (*Id.* XIV. 12.)

Matt. VII. 21. "......he that doeth the will of my Father which is in Heaven"

*Id.* XII. 50. "......whosoever shall do the will of my Father which is in Heaven, the same is my brother and sister and mother (= Mark. III. 35).

John. IV. 34. "My meat is to do the will of Him that sent me and to finish His work."

*Id.* V. 30. "I seek the will of my Father which sent me."

*Id.* VI. 37. "All that the Father giveth me, shall come to me" 38. "I came down from heaven not to do my own will, but the will of him that sent me." 39 "And this is the Father's will who sent me."

*Id.* V. 19. "The Son can do nothing of himself,
but what he seeth the Father do."

*Id.* 30. "I can of mine own self do nothing."

*Id.* 20. "The Father loveth the son and showeth him all things that himself doeth."

*Id.* 26. "For as the father has life in himself (= self-existent), so hath he given to the Son to have life in Himself [*i.e.*, to have existence dependent on Him. = "Tasya bhásá sarvam idam vibháti."—]

*Id.* VII. 28. "I am not come of myself, but He that sent me is true....."

*Id.* 31. "If I bear witness of myself, my witness is not true."

*Id.* 32. "There is another that beareth witness of me......"

*Id.* VIII. 28. "I do nothing of myself; but as my Father hath taught me, I speak these things."

*Id.* 29. "And He that sent me is with me; the Father hath not left me alone; for I always do these things which pleaseth Him."

*Id.* XVI. 32. "......everyman shall leave me alone; and yet I am not alone, because the Father is with me."

*Id.* XVI. 16. "......ye shall see me because I go to the Father."—

Matt. XXVII. 46. "......my God, my God, why hast Thou forsaken me."

*Id.* XXVI. 37. "And he......began to be sorrowful and very heavy."

*Id.* 39. "......and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me! nevertheless not as I will, but as Thou will."

II. As to Christ being *one* with God.

John. X. 30. "I and my Father are one."

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III. As to Christ being "one" with God in exactly the same sense that he wished his disciples to be "one" with God.

John XVII. 11. "I come to Thee Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one as we are."

Parallel Reasonings of our Bháshyakára as to the Interpretation of Indian Authorities.

28. In this spirit of reconciliation of apparently contradictory passages, have been penned the following golden sentences of our Blest Bháshyakára, on the true method of construing Indian authorities :—

"(998) We *ought* to interpret so as to—

(*a*) prevent contradiction, and

(*b*) preserve the principal or primary sense;

(999) And thus *have* we interpreted.

(1001) The texts inculcating immutability, have been interpreted in their primary sense, by excluding the hypothesis of *essential* mutability, *i.e.*, mutability as to essence.

(1002) Then there are the texts which deny the possession of qualities (gu*n*as).

(1003) These texts have been justly construed to exclude undesirable or unworthy qualities.

(1004) As to the texts which contain negations of plurality, they have been fully saved by holding—

that *all* entities, rational and irrational, are parasitic adjuncts to one and the same Infinite Soul, who, therefore, is denoted by every word connoting any one of the adjuncts which thus inseparably and exclusively appertain to him.

(1005) The texts which inculcate that God—is all-transcendent, owns all, rules all, is the seat of every benign quality, *has* all things He wants, can *do* all things He desires, &c., &c., have been completely saved,—*by the very admission of all these facts in their fullest extent.*

(1006) Then there is the text which describes God as pure intelligence and bliss. This we explain thus :—we take it to be established—

(1007) That God—the Infinite Soul, is all-transcendent;

(1008) That He is the seat of every benign quality,—that, of all things, He is the Ruler, Owner, Supporter, Creator (*i.e.*, evolver), Preserver, and Dissolver; and

(1009) That (without prejudice to these attributes, and according to the principle ennunciated in Vedántasu*t*ras. II. iii. 30,)

He is charecterisable by His svaru*p*a-niru*p*aka or essence-pointing attribute, namely, fault-resisting or fault-proof, ever-pleasant intelligence;

the quality-denoting term—*intelligence*, being applied to His *Essence* too, inasmuch as His essence——resembles His attribute—intelligence, in being self-luminous or self-evident" Vedártha sangraha pp. 210-13.

Parallel Reasoning of Sage Pi*ll*ai Lokácháryar—Our Master of Sentences.

29. Query "37. If the soul be the seat of knowledge [J*n*ánásraya], why, it may be asked, does revelation designate him "knowledge" or "intelligece"

Answer to the query.— "38. We reply that it is—

(1) [First,] because he resembles (his *attribute*) "knowledge" or "intelligence," in self-luminousness, *i.e.*, shines to himself without the interven-

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tion of his aforesaid attribute or parasitic substantive adjunct called "knowledge" or "intelligence" (just as the last-mentioned adjunct substance shines to him of itself)*

(2) [Secondly,] because intelligence is the best of his attributes; and

(3) [Thirdly,] because [just as the *attributes* or *qualities* called (*a*) salt, (*b*) perfume, (*c*) indigo, (*d*) colour, &c., are svar*u*pa-nir*u*paka-dharmas or essence-pointing characteristics to the respective *substances*—ordinarily called by the same names,] intelligence is *his* svar*u*pa-nir*u*paka dharma or essence-pointing characteristic, *i.e.*, that characteristic of his, which is co-eval with, and ever inseparable from, his essence." [Tattva-Traya or The Three Verities, Part I.]

Resulting Equation for our Apostolic Pedigree.

30. So much in justification of our culminating equation......I=b s (big) S.

31. Expressed on this principle, with respect to each link in the chain, [in obedience to the Vedic precept—" Sa chácharya-vamso Jneya(*h*),

Acháryanam asav asav ity á-bhaghavattah."

" The Teachers' Line that doth from God descend
Shall step by step, be known from end to end "],

our Apostolic Pedigree would stand as follows:—

(1) We see that b or body which is spiritually the *least* important (though to outward sense the most *patent*) category included in the Great Three Membered Whole, of which every single link in the Apostolic Pedigree is esteemed an Incarnation, is a component in every one of these Incarnations.

(2) We see also that (big) S or God, who is spiritually the *most* important (though to outward sense the least patent †) category in the Three-Membered Whole, is a component likewise in every one of the Incarnations aforesaid.

(3) Lastly, we see that, the s entering into any one of these Incarnations, is a spiritually differentiated individual from the s composing every other link in the same Incarnation-series.

Differentrating each s, therefore, by attaching to his symbol a consecutive number, we speak of $s_1$, $s_2$, $s_3$, &c., $s_1$ being that particular s who stands next to God.

(*a*) Now, write the symbol (big) S, prominently, on the right-hand side of the page.

---

* It is for this reason, that—

(1) the intelligent soul and

(2) his *attribute* intelligence, are, each of them, designated, svayamprakása, *i.e.*, "self-luminous" or "self-evident."

† The fact that the God-idea has been missed by some souls who even claimed to be philosophers, may be illustrated by the following saying ascribed to a French astronomer:—" I searched all the heavens with my telescope but could nowhere find a God!" Poor soul, (I am tempted to exclaim here,) idly curious to view distant things, he forgot to look at what was "not far" from him or any other fellow creature, and suffered himself to tumble into a ditch which the very babes that guilelessly walked with him were able to save themselves from. "Thou hast hid these things from the wise and prudent and hast revealed them unto babes," says Christ.

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How Each God-sent Finite Soul Is Indicated.

(*b*) Then, arrange the symbols, $s_1$, $s_2$, $s_3$, &c., in the order of their attached numbers from right to left, and put the whole series composed of $s_1$, $s_2$, $s_3$, &c., within parentheses, and prefix b as a co-efficient to the whole of this parenthesised expression on its left-hand side, thus :—

$$b\ (s_{50} + s_{49} + s_{48} + \ldots\ldots\ldots\ldots + s_4 + s_3 + s_2 + s_1]\ \text{(big) S.}$$

The sign of addition (+) plus, which intervenes between every two of the symbols, indicates that the symbolised link is a new generation of teachers which it has pleased God to add to all the generations that preceded that link.

Each s, a Mediatorial Link.

32. Speaking for myself, each of the links symbolised as $s_1$, $s_2$, &c., is a mediatorial link, making up the spiritual chain by means of which I am drawn to God.

$s_1$, The Origin of the Mediatorial Chain.

33. The soul in whom this mediatorial function originates, is indicated as $s_1$, who stands next to God, as the Universal Mother,* as the Vidyá, Sophia or Wisdom,† and as the Reconciler of the universe without needing any extrinsic mediatorial link between Herself and God.

Cp. the following sentence of Novalis :—

"Nothing is more in dispensable to true religious life than a mediator connecting us with the Deity. Man absolutely cannot stand in immediate relation with the Deity. (Hymn and Thoughts on Religion, p. 93)."

In our Blest Vishnu-Purána, God is thus addressed :—

"Thy state transcendent no one knows. It is
Thy state incarnate that e'en gods adore!" (I-iv. 17) **

The Mother of All Conceived and (I. iv-17) Illustrated As Our Spiritual Aurora.

34. Accordingly, just as we have recourse to the visible Aurora or Morning Twilight as representing, in the physical universe, the exactest and

* Even the heterodox Brahma-samáj has now begun to conceive what, in their present language, is the *motherhood* of God.

† Cp. the Biblical book called the book of Wisdom and the American writer Johnson's remarks thereon.

** "The history of the Jews," says Macaulay in his Essay on Milton (p. 10, col. 2) "is the record of a continued struggle between pure Theism, supported by the most terrible sanctions, and the strangely fascinating desire of having some visible and tangible object of adortion. Perhaps none of the secondary causes which Gibbon has assigned for the rapidity with which Christianity spread over the world, while Judaism scarcely ever acquired a proselyte, operated more powerfully than this feeling. God the uncreated, the incomprehensible, the invisible attracted few worshippers. A philosopher might admire so noble a conception; but the crowd turned away in disgust from words which presented no images to their minds. It was before Deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the Synagogue, and the doubts of the Academy, and the pride of the Portico and the fasces of the Lictor, and the swords of thirty legions, were humbled in the dust."

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pleasentest mean between the two extremes represented by midnight darknes and midday splendour, so also, in the psychical universe, we resort to Sandhyá, *i.e.*, the Spiritual Aurora†† or Reconciling Mother (who mercifully stands mid-way between the recklessness of man's sinful life and the rigorousness of God's punishing justice,) as that "most blest form" adjusted to our needs, which is referred to in the 16th Mantra or Holy Verse of the *Isávásyopanishad*. Even our Junior Lord Lakshma*n*a, according to the Rámáya*n*a, had recourse to the mediation of our Lady Sítá. *Vide* the expression "Sítá-samaksha*m* Kákutstha*m*," &c. We, therefore, find eternal solace in meditating as follows, in the language our *four*-lined Gáyattrí Hymn with its double-pra*n*ava and treble-vyáhriti prefix:—

| | |
|---|---|
| [1] A-[2] U-[3] M ; | [1] For God-World's Soul E'er-Blest, and [2] His [3] *alone* I, mine, should be ;<br>[2] (*contd.*) But *ne'r, in th' least*, for *me* or *aught*, that like not His and He : |
| [4] Bh*u*r [5] Bhuvas [6] Suvah<br>[7] Om | Therefore, [7] *where'er* we be—on [4] Earth—in [5] air—in [6] heaven,<br>*Whate'er* our souls' estate, be it [4] darkness—[5] dusk [6] —daylight ; |
| [8] Tat [9] Savitur [10] Vare*n*yam<br>[11] Bhargo [12] Devasya [13] Dhímahi | [13] Devoutly dwell we on [8] that [10] Lovely [11] Light |
| [14] Dhiyo [15] yo [16] nah | Of the [12] Bright Blissful Lord—[9] our Life-Spring, [15] who |
| [17] pra-[18] chodayát \| | [16] Our [14] intellects [18] will guid [17] unto our goal ! |
| [19] Paro [20] rajase, [21] sávad !<br>[22] Om ! | [19] The Lord [20] of nature [21] is our goal! [22] Amen ! |

Other Names For $s_1$.

35. Sandhyá who, as $s_1$, thus holds, next to God, the highest place in our spiritual pedigree, is known also by a thousand other names, such a *Sríh*, Lakshmíh, &c. *Vide* as to Her incarnations, the following passages of the Blest-Vish*n*u-Purá*n*a (Bk. I, Ch. ix.):—

"On Earth when He as Ráma comes, She, Sítá doth become.
When He's as Krish*n*a born, assumes She Bhaishmí's form !
Constant, Him thus, in every birth, accomp'nies She !" (*v.* 44)
Whene'er the Omnipresent, god-shape wears,

†† M. Barth, a member of the Asiatic Society of Paris, thus remarks on our Aurora:—"Aurora is certainly a great goddess; the poets that praise her, can find no colours bright enough or words passionate enough to greet this daughter of heaven, who reveals and dispenses all blessings ....." [The Religions of India (Trubner, 1882, p. 8.]

"*Ushas* naturally takes rank next the Sun ; she is the Aurora, and the most graceful creation of the Hymns......" (*Id.* p. 21.

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She too, in goddess-shape, Him comp'ny bears;
Whenever He, in human form is pleased to appear,
Him follows She,—incarnate as His Lady dear;
Whate'er the form, God thus, from time to time, assumes,
She too, in correspondent form, e'er with Him blooms! (*v.* 45).

Add to this a further development of the same thought, contained in the following text:—

"Among gods, men, and beasts, the males, God's image are,
Whereas the females represent God's Blissful Queen;
And nought exists not comprehended in these groups." (*Id.* I. viii. 35.)

Cp. here, the following passage of Milton as to God's outward form being manlike, though he stops at this point, without mentioning even angelic form, and without adding that all forms are forms of God and that He is Káma-*rú*pí or capable of assuming, at will, any form whatever—this last being a power which Milton ascribes to Satan Himself.

Milton says:—"If God be said 'to have made man in His own image, after His likeness,' Gen. I. 26. and that too not only as to his soul but also as to his outward form (unless the same words have different significations here and in Chap. V. 3. 'Adam begat a son in his own likeness, after his image') and if God habitually assign to Himself the members and form of man, why should we be afraid of attributing to Him what He attributes to Himself, so long as what is imperfection and weakness when viewed in reference to ourselves, be considered as most complete and excellent when imputed to God." (Bohn's edn. Milton's Prose Works, Vol. IV. p. 18.)

"Unborn, He brighter grows with many a birth!
The wise alone full comprehend His birth!" Says our Vedic Hymn entitled Purusha-súkta.

On this passage of Milton, which I have just cited, his translator Dr. Charles R. Sumner Lord Bishop of Winchester, makes the following remark in a footnote to the said passage:—

"The reasoning of Milton on this subject throws great light on a passage in Paradise Lost, put into the mouth of Raphael:—

......What surmounts the reach
Of human sense, I shall delineate so,
By likening spiritual to corporal form
As may express them best; though what if Earth
Be but the shadow of Heaven, and things therein
Each to other like, more than on earth is thought?

We now see that his (*i.e.*, Milton's) deliberate opinion seems to have leaned to the belief that the fabric of the invisible world was the pattern of the visible, Mede introduces a hint of a similar kind in his tenth discourse......"

Result of the Foregoing Disquisition on the Mother of All as $s_1$.

The result of the foregoing disquisition on the Mother of all, is, that She is the complement of the Father of all, and *vice versâ*. From time to time,...... the Mother of all becomes incarnate as the best of womankind, ("Nárí*nám* uttamá," Rámáy*ana*......) for the purpose of carrying on by precept and example, the education of the human race, and of the female sex more especially. She imitates, in this respect too, the Father of all, who, for advancing the education of the human race, and of the male sex more especially, by His precept and example, becomes incarnate, from time to time, as Purushottama

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or the Best of Mankind. (*Vide* Gítá ). The human sexes too, are as much the complements of each other as their Divine Prototypes are. "I would not entrust even a *brother* with the education of a *sister*," my venerable teacher, Mr. Powell, the first and pattern Principal of our Presidency College, used to say. The education of souls by man alone, or by woman alone, is thus proved to be defective. Cp. the following passages :—

(1) Our Saintess *Andál* upbraids Her Divine Lord with being one "who can't comprehend a woman's pain." (Náchiyár's or Divine Queen's Holy Hymn, Decade XIII, *v.* 1.)

(2) Lovers alone, 'tis said, love's language understand.

(3) *"Can thoughtless people know the pangs of thinking heads?
Can barren womenknow, what pains of childbirth mean?"

(4) Can rich folks fully know what poor men's hardships are?

(5) "Birds of the same feather, flock together." &c., &c.

There is, at the same time, a converse series of propositions which are also true. They are as follow :—

(1) Opposite electricities, mutually attract, whereas similar electricities, mutually repel.

(2) The love between man and woman, is stronger than the love between man and man, or the love between woman and woman.

(3) No man is a prophet in his own country, or a hero to his own valet, for, familiarity breeds contempt, and a man's worst enemies are those of his own household.

(4) Monotony fatigues, while novelty attracts.

(5) New broom sweeps well.

(6) Set a thief to catch a thief, and an elephant to catch an elephant.

(7) Machiavelli, in dedicating to a prince, his own work on the duties of princes, says something to this effect :—"Do not, O Prince, regard it a presumption in me, an humble subject of yours, to offer you counsel on the subject of princely duties. My being a subject is, in truth, the best qualification for discharging the function of such counseller. So conversely, would you be the fittest person to point out the defects and excellences pertaining to subjects. To have the best view of the heavens, men lie down on the ground, and look upwards; while, to have the best view of the water in a well, they go up to a higher level, and look downwards.

(8) Speaking under this very roof, Dr. Miller once remarked that each of the rafters which support this roof, is supported, not by the rafter which is parallel to it, but by the rafter that is directly opposite.

We have, therefore, to learn lessons and derive benefits, as well from those who are *dissimilar*, as from those who are *similar*, to us. Let us, therefore, take to heart, the following remarks of a foreigner touching the present status and future prospects of Indian women :—

"They are the guardians of the Hindu faith. They have withstood the spread of differentism, and have maintained for more than a generation such a hold upon religion as to have overcome the tendency of the men to drift away from their national faith; and they now see a strong and deep-flowing current of opinion setting steadily in a marked return on the part of the

* Cp. a similar sentiment of Goldsmith who speaks of the uncomplying pains of thought. J. S. Mill, likewise, speaks of the formidable labour of thought.

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men to religious subjects and speculations. (Mr. S. E. J. Clarke's work on India and Its Women extracted in the Calcutta newspaper entitled "Hope," in its issue dated the 24th March 1895.)

Cp. the Tamil saying :—

"Táyai ppárthu, pe*nn*ai kko*l*" *i.e.*,—

"The *mother's* qual'ty note, ere you the *daughter* choose."

So much in connection with $s_1$. We come now to the consideration of $s_2$.

Description of $s_2$.

36. On the authority of Revelation, the Archangel—Vishvaksena or the commander of the Lord's Hosts *in every direction*, is reckoned as $s_2$. *Vide* among other authorities, the Vishvaksena-sa*m*hitá, and the following verse which we recite at the commencement of every religious act :—

"I serve him whom th' El'phant-faced and other Angels serve,
Removing every obstacle—and who commands all hosts"*

All Teachers Previous to the Drávi*d*a Saints, Included Under $s^2$.

37. As representatively included in $s^2$ we regard the *whole* of the countless series of seers whose wisdom had been transmitted from time immemorial (*vide* Kena. up. I. 4, and other similar passages), down to the epoch of our Drávi*d*a Saints or *A*l*várs, the Blest Seers of our Drami*d*opanishads or Tamil Scriptures,

Saint Paránkusa or Nammá*l*vár, reckoned as $s_3$ and as the representative and greatest of all the Tamil Seers.

38. As $s_3$ we reckon the Drávi*d*a Saint, Paránkusa or Nammá*l*vár, and in *his* wisdom we regard as included, the wisdom of *all* the other Drávi*d*a Saints (who are eleven in number), and also of the Drávi*d*a Saintess *Andál* whom we regard as a Goddess Incarnate. Saint Paránkusa's life and psalms and the admirable commentaries in ten huge quartos which these psalms have produced, may be advantageously compared with the life and psalms of David, the Royal Prophet of the Hebrews, and the commentaries on that prophet's psalms in the seven octavo volumes of Spurgeon's Treasury of David. I have, no doubt whatever, that, whoever honestly makes such a comparison as I have suggested, will pronounce the life and psalms of Saint Paránkusa and the commentaries on these psalms, to be, *in every respect, far* superior to David's life and psalms, and the commentaries on those psalms. To be able to write a heroic poem, Milton says, a man ought to make his whole life a heroic poem. Here is the key to the infinite superiority of our Saint Paránkusa and other Dravi*d*a saints and of the great Sansk*r*it Seer Válmíki, Suka, &c. over the saints and seers known to non-Indian communities. In this connection, let us bear in mind the following consummate remarks of Macaulay in his life of Frederick the Great. Speaking of that military hero, he says: "He wrote prose and verse as indefatigably as if he had been a starving hack of Cave or Osborn; but Nature, which had bestowed on him, in a large measure, the talents of a captain and of an administrator, had withheld from him those higher and rarer gifts, without which industry labours in vain to produce immortal eloquence and song" (Essays Longmans, 1884, p. 62. col. 2.) Cp. the following exclamation of the ancient seer whose family name, I have the honour to bear, I mean Visvamitra or Friend of

* "Yasya, Dvirada-vaktrádyáh, párishadyáh paras satam, |
Vighna*m* nighnanti satata*m*, Vishvaksena*m* tam ásraye"||



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the universe, when, having found his resources as a kshatriya or warrior prove utterly futile against the Bráhman resources commanded by the Seer Vasish*th*a, he resolved to cast off his warrior-status and to move heaven and earth for the purpose of acquiring the Bráhman-status:—

" Dhig balam kshatriya-balam, Brahma-tejo-balam balam !
Ekena Brahma-da*nd*ena, Sarvástrá*n*i hatáni me !"

" Down with the warrior's pow'r ! The Godly Bright-One's pow'r is pow'r !
By virtue of *one* Bráhman-staff, undone is *all* my pow'r "

(Rámáya*n*a, I, lvi, 23.)

Sage Nátha ($= s_4$). The Father of 50 Generations of Holy Sages Reckoned up to the Present Time.

39. Sage Nátha is our $s_4$ on whom, as on a spiritual mountain, the rain-cloud, risen from the Divine ocean &c. called $s_1$, rained his wisdom. He lived upwards of a century and left the earth at a short interval after the year of Christ 916, when his grandson, the sage yámuna......was born. Sage Nátha is the father of that revival of religious wisdom and holiness which has uninterruptedly come down to our own times, through a series of upwards of fifty generations of notable sages, the prominent sage in each generation being alone ordinarily given a separate number in our spiritual pedigree. Each generation here, represents, on an average, a period of about twenty years. The following sentence with which sage Náthá's treatise (not now, alas, extant entire !) opens, and which contains the best definition I have seen of God's omnescience and of a right-minded author's high ideal of mental and moral perfection, will serve to give you a taste of this great father of our new line of sages:—

1 2 3 4 5 6 7
" Yo vetti yugapat sarvam, pratyakshe*n*a sadá svatah
8 9 10 11 12 13 14 15 16
Tam pra-*n*amya Harim sástra*m* Nyáya-Tattvam pra-chakshmahe."

"(9) Devout saluting (10) as is fit for me, (8) Him (11) who heals ev'ry ill
And ev'ry bliss bestows,—(1) who (2) knows (3) *at once* (5) *immediately in full*
*Perfection*, (4) *all* things (6) e'er, (7) *by His inherent pow'r alone*
(15-16) We, now. in *matter—manner—perfect frame*, in elders' name,
(10) Led by that Lord (12) the work entitled (13-14) " Demonstrated Truth."

$s_5$ to $s_7$

40. Through the sages *S*rí-Pu*n*darikáksha and *S*rí-Ráma-misra, who are $s_5$ and $s_6$, the stream of wisdom I have been speaking of, assumed the magnificence of a river in the Sage symbolised as $s_7$ who is famed in the learned world as Sage Yámunácháárya who has left us 8 valuable works only seven of which have been published, namely, (1) the Gítártha sangraha, (2-4) the Three Siddhis, (5) the Agama-Prámá*n*ya or Defence of the Bhagavach-chástra or *s*ástra of the Bhágavatas*, and (6-7) the two Hymns the second of which has been justly celebrated as the Hymn of Hymns and has been tran-

* For an interesting notice of the Bhágavatas as the preservers of a stream of orthodox wisdom from an age anterior to that of Bádaráya*n*a and that of Mahabhárata see p. 1 of Mr. George Thibaut's Introduction to part I of his translation of the Vedánta Sutras (Sacred Books of the East, Vol. XXXIV.)

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slated by me into English. The 7th work entitled† Purusha-nir*n*aya and Sage Krish*n*a-samáhvaya's§ great commentary on the shorter Hymn remain yet to be published.

$s_8$ and $s_9$

41. The five P*urn*as or perfect Teachers and the Mála-dhára or Garland sage constitute our $s_8$ and formed so many channels through which the river of Sage Yámuna's wisdom flowed into that glorious spiritual reservoir which we designate "*S*rí-Bhagavad-Rámánujacharya. A few drops of spiritual nector drawn from this great reservoir, I have already presented you brethren. (see ante para. 28. ). "If it were legitimate" says M. Barth, Member of the Societe Asiatique of Paris, "to inquire towords what religious future this people would have advanced, had they been left entirely to themselves and their own resources, we might probably be led to suppose a day when they would have for religion some form of Vish*n*uism combined with *S*aivite superstitious." ("Religions of Ind." Trubner and Co., London : 1882, p. 217.) Mr. Thibaut's introduction already referred to and which extends to more than 100 pages, may be said to be one continuous eulogy on Rámánujácharyar. The same remark may be made of the note which the venerable author of our Upanishad-Concordance (Col. G. A. Jacob,) has appended to his translation of the Advaiti Vedánta Sára (Trubner and Co.) *Vide* also the generous eulogy on Rámánujácharya contained in the Trevandrum Lecture of Mr. Sundararamaiya, M.A. *Vide* further, the Vedánta Sára translated by the Rev. Johnson of Benares. Babu, M.L, Bhattacharya, M.A., in his recent lecture before the Agra Literary Society (p. 70) makes the following remarks:—After strangely enjoining us (p. 3), in studying his Vedánta system, "to fix in our mind the clear and distinct ideas of the question, stripped of words, and......"to take up the author's ideas, neglecting his words and observing how far they are connected with or separated from those in question;" and after frankly avowing (p. 5.) that his Vedánta system, "though expounded in many volumes by our greatest learned scholiast, the universsally renowned *S*ankarácharya, and by various other scholars, both here and abroad, remains to the understanding of the people at large, extremely obscure and obstruse;" the Lecturer proceeds:—Rámánuja, Ballabhá, and Madhv have also many followers. But principally the Vedánta is divided into two schools, namely, that of *S*ankara and that of Rámànuja. It is beyond our powers, owing to the absence of any historical records, to know which of those two schools of Vedántism represented the more ancient or the more modern system of the Vedánta, if there was any......The Bhágavatas whom Rámánuja represented, were prior to *S*ankara, who also appealed to very many ancient teachers. Rámánujá came after *S*ankara. But thereis no reason to suppose that either of them represented any system of the Vedánta, which was comparatively more ancient." (p. 9.) Brethren, you will note here, that Mr. Bhattacharya being a representative of advaitism, his admission of the priority of our Bhágavata Teachers, and his belief that his (=*i.e.*, Sankara's system did not represent any comparatively more ancient system, and that "the Vedic language afforded ample room" for our system too, is very good evidence against Advaitism, while his doubt as to the antiquity of our *i.e.*, Ramanuja's system is not of equal weight as coming from the opposite camp.

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† Of Purusha-nir*n*aya, I hear there is a copy in the possession of the family of the late Mahámahopádhyáya *s*ri-Krish*n*a-Tatácharyar of Conjeeveram.

§ Pattarávi Sreenivasa Aiyangar possesses a copy of the great commentary aforesaid.

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$s_{10}$ = A Muster Roll of 74 Glorious Apostles.

42. From this great spiritual reservoir flowed, for the irrigation of the whole field of humanity, 74 noble channels from one of which named Bala-Dhanvi Lakshmana-Yogi my own spirit has been privileged to descend. The simile, I have thus far used, namely that of the rain-cloud $s_3$, sprung from the Divine Ocean [($s_2$ + $s_1$) big S] and showering its water of grace on the mountain called $s_4$ which shower produced the rivulets called $s_5$ and $s_6$ and formed the magnificent river called $s_7$, which in turn, under the conduct of the spiritual engineers $s_5$ and $s_6$ flowing into the great reservoir called $s_8$ whence have issued, for the irrigation of the whole field of humanity, 74 noble channels is contained in the following beautiful memorial verse:—

($s_2+s_1$) S Lakshmí-Náthákhya-Sindhau,
$+s_3$ Sa*t*ha-ripu-jaladah prápya káru*n*ya-níram,
$+s_4$ Náthádráv abhyushimchat; tad atha
$+s_5+s_6$ Raghuvarámbhoja chakshur-jharábhyám
$+s_7$ Gatyá tám yámunakhyám saritam,
$+s_8$ Atha
$+s_9$ Yatíndrákhya-padmákarendra*m* sam-prápya,
$+s_{10}$ Prá*n*i-sasye pravahati nitarám
desekendra-bhramanghaih!

Lakshma*n*a yogi's love for our Bháshya-kára was so intense that like the wife of Jaya Deva the author of our song of songs entitled Gíta-Govinda, he died of the shock caused by the news of his loved object's departure from the earth, thus practically illustrating the ideal of perfect love thus enunciated for all time in the immortal verse of Ráma's bard embodying a noble address of our Junior Lord Lakshma*n*a:—

O Son of Raghu! note Thow this
If of thy company berefit,
Sítá could not live, nor could I:
If, after this, we e'en an hour should live,
'Twould be from hope of Thy retaking us.
Once blast this hope too, then our life sure ends.
Does not a fish, cast out of water die
*At once*, or as soon as its body 's dry? [Rámáya*n*a, II, liii, 31.]

(*Vide* charamopaya-Nir*n*aya, where there is recorded also another instance of death for the same cause.)

$s_{50}$ = My Own Venerable Brother.

43. For *me*, the latest link in my spiritual pedigree, is my own venerable brother *S*rí-Tiru-malácháryar, to whom I owe my all, and whom, according to the mode of denotation I have adopted, I call $s_{50}$, about fifty generations, each called s, having been, in my spiritual degree, traced by me in uninterrupted succession between me and *S*rí-Ranganátha or (big) S as manifest in *S*rírangam.

Resulting Expression For My Spiritual Pedigree.

44. The resulting expression for my Spiritual Pedigree is, therefore as follows:—

b ($s_{50}$ + $s_{49}$ + $s_{48}$ + ...............$s_3$ + $s_2$ + $s_1$) S where,—
b is the body pertaining to each s in the pedigree,

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$s_{50}$ is my venerable brother S. Terumalácháryar,

$s_{49}$ is my venerable father S. Krishnamácháryar

$s_{48}$ is my paternal grandfather S. Singarácharyar

$s_3$ is Saint Paránkusa or Nammálvar, the Seer of our Dramidopanishad,

$s_2$ is the Archangel Vishvaksena,

$s_1$ is Srí(h), *i.e.*, Sandhyá or Reconciler; Vidyá, *i.e.*, Sophia or Wisdom; Vání, *i.e.*, Logos or the Word;* being that s who is the highest of our mediatorial links, who stands next to God, and who is worshipped in Srírangam as our Sríranga-Náyakí, and

S is God, manifest in Srírangam as the Lord of our Sríranga-Náyakí. His Ananta-Sayana or Infinite Bed, indicating the totality of the infinite universe of b and s, on which He is pleased eternally to recline. The curved parenthesis calling to mind the circle or the mathematical figure or symbol of perfection, serves to indicate the gathering up of the whole of the infinite eternal contents of the universe of bodies and souls for constituting the Divine Bed. *Vide* Gítá, X. 42 (Lecture-closing verse):

> "With but a fraction of my power,
> Upholding all this world I stay."

Such Following of God Through the God-sent Guide
Illustriously Exemplified in the Life of Saint Satrughna.

45. One illustrious instance of such following of God, through the God-sent Spiritual Guide, and Gu-ru or Darkness-Dispeller, as Eve is said to have followed God through Adam,† was prince Satrughna. *Vide* the following texts of the Blest Rámáyana :—

I. xviii. 31-32. "Bharatasyápi Satrughnah," &c.,
"And Bharata was the object of Satrughna's love";

II. i. 1. "Gachchatá mátula-kulam" &c.,
"By Bharat, as he started for his uncle's house,
Was *loving* Satrughna too, *at the same time* ta'en,
Satrughna having conquered those eternal lures
Which Ráma's beauty set 'fore every soul!"

Satrughna, yet, to Ráma 's dear,
For, Ráma thus doth speak of him :—

II. xcvii. 8. "Yad viná Bharatam, tvam cha, Satrughnan chapi, &c.;" *i.e.*,
"Lakshman, let fire consume whatever bliss may come
To me, unshared by Bharat, thee, and Satrughna!"

---

* *Vide* the Vishnu Purána :—"Artho Vishnur Iyam Vání," *i.e.*,

> "The Omnipresent is he who
> Is *signified* or pointed to,
> And She His Signifier is."

† *Vide* the following words addressed by Eve to Adam in Milton's Paradise Lost :—

> ".........What thou bid'st
> unargued I obey; So God ordains;
> God is thy law: thou mine."

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Authorities Summed Up.

46. Here, therefore, is the purest stream of Saintly Wisdom, coming down—

I. from Vedás—

(*a*) which according to Professor Jacobi of Germany, Mr. Tilak of Poona, Professor Bloomfield of Baltimore, America, and other distinguished orientalists are proved to have been published to the world, *a few thousand years at least*, before the Christian era, and

(*b*) which according to Professor MaxMüller himself are "the most ancient documents in the history of the human mind,"

II. down to our own times, represented for *me* by my own Venerable Brother.

This Message of Wisdom delivered by me in my turn.

47. (1) "'To learn and teach, is duty's sum' says Náko-maudgalya." (Taitt. Up. .)

(2) "Freely ye have received, freely give," says Christ (Matt. X. 10.)

Conformably to these sayings, brethren,—

I 've freely given you, what freely I 've received,
From all the Holy Teachers I have told you of.

Prose Summary Of Our Doctrine.

48. Thus enlightened, let us sum up the collected sense of the various clauses of Pope's couplet with the recital of which I commenced this lecture, and which is a most felicitous statement of our Visish*tá*dvaita system of philosophy.

I. What it is not.

It is not Materialism.

(1) It is not materialism, for, the materialist's motto is—

"(*a*) *All* is body or matter, and nothing more;

(*b*) there are neither finite souls nor a Universal Soul."

It is not Atheistic Idealism.

(2) It is not atheistic idealism, for, the follower of that system asserts that—

"(*a*) all are but finite souls, ideas, or mental states, and

(*b*) there is neither matter nor a Universal Soul."

It is not simple Advaitism or Idealistic Pantheism.

(3) It is not simple Advaitism or Idealistic Pantheism, for, that system—

I. *postulates but one entity* called Intelligence, and

II. *denies* that there is in reality—

(*a*) *any intelligent or knowing* being, whether finite or infinite, and

(*b*) *any object of knowledge*, capable of differentiation or characterisation—

as body or soul,
as part or whole,
as finite or infinite, or
*in any other respect whatsoever.* (*Vide* pp. 16 and 19 of Mr. Bhattácharya's Lecture already referred to);

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though it is difficult for me to comprehend how the Bhattácbárya made, in the same breath, the following contradictory statements:—

On p. 23, he says "I cannot doubt my existence. *Cogito Ergo sunt.*" This avowal makes me think that Bhattácharya cannot but be conscious of his own existence.

Again, on p. 23-24, he adds:—"This we can know, this is the vital force, or Soul......It is in itself unconscious."

Lastly, on p. 27 he admits the contradiction involved in this mode of speaking, and says: "Being and not-being cannot be predicated of the same thing at the same time, since it divides the whole world into two grand divisions."

It is not Simple Dvaitism or Dualism.

(4) It is not Simple Dvaitism or Dualism, for, that system—

(*a*) admits of no more solidarity between God and His universe of finite souls and material bodies, than what is implied in the relation of controller and controlled,

(*b*) whereas we admit in all its extent the relation of Soul and body between God and his physical and psychical universe and say that, by reason of the characteristics summed up by this relation, such as inseperable interpenetration, immediate action by a mere act of will, exclusive ownership and disposing power, &c., &c., naturally arise without any need of explaining away as meaningless, the fifteen expressions I have enumerated as being all of them equated with the ego or that which can be pointed to with my finger thus ☞ and the clearest conception possible is attained of the doctrine that every finite soul has, in suffering and prosperity, a common lot with every other finite soul, like the different members of one and the same body, thus realizing in a degree otherwise unattainable the depth of the lesson contained in the parable of the belly and the members; namely, that every member is the complement of every other, and that not one of these can be "damned" or eternally tormented or annihilated (according to the system of the Mádhvas and* of most Christians) without mutilating the whole. Here, therefore, is a solace extended, without the least exception, to the whole of the infinity of souls in God's universe, and we pronounce in all sincerity our daily prayer—"May all souls, bliss attain!" "Lokás samastás sukhino bhavantu." Cp. the following expressions:—

(1) "Behold! the spider spins and then withdraws its thread,......"
So, from Th' Immutable, comes forth this universe!" (Mund. I. 1. 7)

(2) "The spider's touch how exquisitely fine!
Feels at each thread and lives along the line!" (Pope's Essay on Man)

(3) "All for each, each for all"

(4) "Who touches one, touches all"

---

* I use the phrase "most Christians" to describe the Western postulators of the doctrine of eternal damnation, for there are some Christians who deny that Christianity teaches any such monstrous doctrine. On Ogilvie's Imperial Dictionary, the word "Demoniacs" is thus explained:—"In Church history, a branch of Anabaptists, whose distinguishing tenet is that, at the end of the world, the devil will be saved."

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(5) "According as mankind are grieved or glad,
E'en more than they, He sirelike 's grieved or glad." (Characterisation of our Lord Srí-Ráma in the Blest Rámáyana II. ii. 40.)

(6) "Do unto others that you wish that others should do unto you," Which is the English expression for the "átmaupamyena darsanam" inculcated in the Gítá (VI. 32.)

(7) "A brother is a duplicate of one's self." ("Bhrátá sva murtir átmanah") is an observation of Manu.

How contradistinguished from the sympathetic state of mind here depicted, is the state of mind recommended in the following string of observations found in Mr. Bhattáchárya's Lecture (p. 29)? "Just as in mistaking mother-of-pearl for silver, a man transfers the essence and qualities of silver to mother-of-pearl, so we imagine that the living individual being is the self. This is technically called adhyása or adhyáropa, *i.e.*, taking a thing for what it is not. It is in this way that a man says that he is miserable because of the suffering of his child or wife."

## II. What It Is.

### Concluding Definitions.

### Definition of "the whole" of Pope.

(5) It follows, therefore, that the grand infinity of things that are thinkable and are consequently nameable, possess an eternal mutual solidarity which makes them ever plural in the parts, and, yet, form an ever-coherent inseparable whole, God being the soul of this union or its dominant entity, and the objects of nature, both rational and irrational, *i.e.*, the objects studied by both Psychologists and Physicists, constituting the parasitically dependent and dominated parts, and ever related to God as a body is to its soul.

### Theological Definition of "Body."

(6) "Body" as defined in our Srí-Bháshya, in stating the relation of both the psychical and physical universe to God, "is that entity, which—

(*a*) is *immediately* sustained and acted on by an intelligent indwelling soul or spirit, according to the will of such soul or spirit, and for all uses to which such body can, with propriety, be applied, and

(*b*) exists solely for being thus specially appropriated by such soul or spirit." This definition enables us to make the designation "God's body" applicable as much to God's universe of finite souls, as to his universe of material bodies. *Vide* the explanation I have already given of the word "nature" used in Pope's couplet, and the corresponding word "prakriti" used in our Gítá.

### Exemplification of the Foregoing Definition in the case of my own body, which hence is called Sádharmya-Drishtánta or Illustration by Similitude.

(7) The terms of the foregoing definition of body, I find to be fulfilled in the case of my own body. By a mere act of my will, I sustain my body in the sitting or standing posture, and cause in it, various motions such as speaking, writing, walking, &c.

### Inapplicability of the Foregoing Definition of Body to everything that is not "body," relatively to me, every such thing being, therefore, in relation to the Definition of body a Vaidharmya-Drishtánta or Illustration by Contrast.

(8) But I cannot thus, by merely willing, sustain in position, or communicate motion to, a pencil or any other material thing not made by an act

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of God, a manageable part of the *body* allowed to me. I say here "a manageable part of my body," for, there are even in what is allotted to me as body portions, such as my hair for instance, which I cannot immediately move by an act of will alone just as I can do my hand unless it has been disabled by paralysis or any other disease.

*Mediate* Moveability alone possible in the case of objects not forming manageable part of my body.

(9) All material objects not forming manageable parts of the body allowed to me by God, I can, to the extent of present power, move, support or oppose, but *mediately*, *i.e.*, I must first move, support or set in opposition some one of the manageable parts of my body, and bring such manageable part in contact with the extrinsic object on which I wish to act.

Immediate Moveability By God's Will, of the Whole Universe of Finite Souls and Material Bodies so as to warrant the Classic Design of God as the Soul of the Universe.

(10) In the case of God, however, there is no such limitation. He acts by an immediate act of will on the whole of the twofold infinite universe of souls and bodies, and therefore is designated the Soul of all and each of these finite, and material, bodies, and all and each of which finite souls and bodies are consequently designated God's body, nature or prak*r*iti (Drami*d*opanishad, I. i. 7).

My Own Metrical Summary
Of Our Doctrine.

49. I have, therefore, to help memory, thus metrically summarised my faith:—

శరీరంచి దచిద్వస్తు యస్యసర్వాత్మనోఽఖిలమ్ ।
చిద్వస్త్వన్యతమోఽహంతం శ్రీమన్నారాయణమ్ భజే ॥

"The E'er-Blest Lord of all, I serve,
Being one of the countless souls,
Of whom and matter's infinite mass,
He is the Universal Soul?

Metrical Summary of Our Doctrine Embodied in the Magnificent Benediction With Which the Blest Vish*n*u-Purá*n*a Closes.

50. The following magnificent, *all*-comprehensive Benediction with which our Blest Vish*n*u-Purá*n*a closes, embodies also, a beautiful summary of the Visish*t*ádvaiti Doctrine:—

Whose body—partly matter, partly matter-ruling souls,*—
Thus various is; who 's ancient and unborn; who works all good,
And heals all ills; may He to all souls grant *that prefect state*
That 's from vicissitudes such as birth, eld, *et cet'ra*, free! [VI. viii. 64.]

* Cp. the Vedic Designation of God as—

"Lord of the Lord of Organs" (="Kara*n*ádhipádhipah") where, the finite soul is described as the lord of organs. *Vide* also Gítá Lect. VII. Ver. 4-5—a text which has been already cited and explained, where too the finite soul is mentioned as he through whom it pleases God to sustain the universe of material bodies, or instruments or organs.



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Saint Prahláda's Rapturous Exultation from the full consciousness of the truths thus summarised.

51. From the full consciousness of the truths thus summarised, Saint Prahláda exults as follows :—

" While in the heart, The First of Beings dwells,
Man looks, meek lovely faced, on all things else;
Does not the young sál,† by its very glow,
Its secret drink at sweetest ground-spring, show?
(*Srí-Vishnu-Purána*, III. vii-24 " Vasatihridi," &c.)

Matter and Manner of this Discourse submitted to the candid judgment of the enlightened public.

52. "(I) (1) Speak what is true ; (2) speak what does please ;
(II) { (3) Speak not that truth which does not please ;
(4) Nor speak untruth, although it please.
Eternal Speech-laws four, are these!" (Manu, VI. 46).

They teach each speaker, (I) what to say, and (II) what to shun.
Friends ! Judge, if I have spoken as I should have done !

[A Well-known Vedic Benediction.]

Be blessings, by the *hundred*, show'red on you :—
Full *hundred* years of life, may ye enjoy ;
Full *hundred*-pow'red in thought and action grow ;
Great thus in length of life, in thought and action great ;
May ye, before all, throned in glory sure, abide !

## TABLE

showing the Fifteen Senses in which *all* " a-nishkarshaka " or " indeterminate " terms, consisting of—

(1) the first personal pronoun—" I " or " Ego," or that which can be pointed to with my finger thus ☞, and

(2) *all* its analogues, namely, the pronouns—" thou," " he," " she," &c., and also

(3) *all* the names of concrete individuals with which any of the pronouns aforesaid can stand in apposition,

have been used by mankind

(the *whole* class of indeterminate terms, being thus permanently distinguished from *all* the remaining terms known to human language, namely, those—

*a.* which are called " nishkarshaka " or " determinate,"

*b.* which consist of such terms as " body," " soul," " Infinite Soul," &c., and

*c.* which, as denoting but a portion of The Great Three-Membered Whole, called " Visvam " or " Universe, are, in the *Vedanta-Sutras* (II. iii. 17), called " bhakta " terms, or " fragmentary indicators." We thus learn to look " through nature *up* to nature's God."—*Pope's Essay on Man*, IV. 332.)

† The vigorous tree of Rámáyana fame, which European botanists call—*Shoreo robusta*.

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| The number of Permutations of three things, taken,— | Sub.-Class. | General No. | "I" or "Ego" equated with each of 15 terms, expressions, or symbols. | *Threefold* classification of the 15 terms, expressions, or symbols, and explanation of every one of the symbols. |
|---|---|---|---|---|
| | | | | CLASS I.—SINGLE-VERITY SYMBOLS (= Nos. 1—3). |
| *one* at a time = 3; | | 1 | "I" = b | = "body" (as in the expressions) "I am 5 ft. in height, *and also* 80 lbs. in weight," &c. |
| | | 2 & | "I" = s | = "finite soul"..."I was mistaken, but was undeceived," &c. |
| | | 3 | "I" = S | = "Infinite or Omnipresent Soul" ... "I became Manu and *Surya* too," "'Tis I that formed the sea-girt earth," &c. |
| | | | | CLASS II.—DOUBLE-VERITY SYMBOLS (= Nos. 4—9). |
| *two* do. = 6; | * 1st Pair of Double-Verities. Here is omitted S. | 4 & | "I" = sb | = "soul-veiling body," where "soul" is adjectival to "body." |
| | | 5 | "I" = bs | = "body-guiding soul," where "body" is adjectival to "soul." |
| | * 2nd Pair of do. Here is omitted s. | 6 & | "I" = Sb | = "Infinite Soul, in body or matter bound," according to Bhaskara. |
| | | 7 | "I" = bS | = "Infinite Soul, triumphing over body or matter," accg. to do. |
| | * 3rd Pair of do. Here is omitted b. | 8 & | "I" = Ss | = "Unconverted or ungodly soul," accg. to Bishop Berkeley. |
| | | 9 | "I" = sS | = "Converted or God-obeying soul," according to do. |
| | | | | CLASS III.—TREBLE-VERITY SYMBOLS (= Nos. 10—15). |
| *three* do. = 6; | 1st Pair of Treble-Verities. Here is prefixed S, omitted in Nos. 4-5. | 10 & | "I" = Ssb | = The Epicurean asleep. His creed is: "God is *inactive*." |
| | | 11 | "I" = Sbs | = Do. awake, *i.e.*, in that state in which s guides b* |

* These 'Pairs,' are in the order of the importance and subtlety of the verity they omit.



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| The number of Permutations of three things, taken,— | Sub.-Class. | General No. | "I" or "Ego" equated with each of 15 terms, expressions, or symbols. | *Threefold* classification of the 15 terms, expressions, or symbols, and explanation of every one of the symbols. |
|---|---|---|---|---|
| *three* at a time = 6; (*contd.*) | 2nd Pair of Treble-Verities, Here is prefixed s, omitted in Nos. 6-7. | 12 | "I" = sSb | = dissolved universe, when— b or chaotic matter, is *most* manifest, S is *less* manifest (being matter-veiled), and s is *least* manifest, being devoid of "name and form." |
| | & | | | |
| | | 13 | "I" = sbS | = universe when it is being renovated by God who has *just* emerged beyond the veil of matter, and when, therefore,— S is *most* manifest, b is *less* manifest, and s is *least* manifest, being still devoid of "name and form." |
| | 3rd Pair of do. Here is prefixed b, omitted in Nos. 8-9. | 14 | "I" = bSs | = the God-believer who, as means to his ends, uses his body *and* the help of God. Cp. the texts:— (1) "Shadbhir manushya-chinta cha, Saptamam Daiva-chintanam." (2) "Ahankara-vimudhatma, Karta 'ham iti manyate." Gita, III. 27, &c. |
| | & | | | |
| Total of all the three kinds of Premutations = 15 | | 15 | "I" = bsS | = the God-believer who trusts God *alone*, as *means* & *end* † |

† Cp. the texts:—

(1) "The soul of single aim shall be sought out,
But not by marks attached to place or tribe.
Being full of God 's the sign that points him out,
For *God*, to him is *all*; him, none can bribe!"
Vide *Gitartha-Sangraha*, where also, there is a definition of the "paramaikanti" or "soul of single aim *par excellence*."

(2) 'He, Me *alone*, trusts as his highest end. Finding,
At the end of many a (blessed) birth, that everything
That can be good is th' Omnipresent, he, Me
Serves. Such large-minded being, we rarely see.' (*Gita*, VII. 18-19.)

(3) "An honest man's the noblest work of God." (Pope's Essay on Man, IV. 248.)

(4) "Religion is the ethical power in humanity, being the norm of human aspirations..... consecrating every single individual to a higher purpose than himself." [P. 204 of the "Primer of Philosophy," by Dr. Paul Carus (Editor of the Monist). Chicago, 1893.]

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*Vide* also the following passages :—

(1) " Know thyself, that thou mayest know the universe." *A*tmaj*n*anam, para-vidyangam.

(2) " P*indande* jn*a*te, Brahm*andam* jn*a*tam bhavati."
" The microcosm being known,
The macrocosm too is known."

(3) Stabdho 'si ; &c., Chh. Up. VI i. 3. (cited and discussed in the Ved*a*nta-s*u*tras, I. i. 9, according to our *S*r*i*-Bh*a*shy*a* and the N*i*laka*n*tha-Bh*a*shya.)

" Full-satisfied thou look'st ! Hast thou seen *that*,
Which having been learn'd, thought on, and mastered,
*All*—erst unknown—can learn'd, thought on, and mastered, be ? "

(4) The following sentences form a part of even Prof. Babu, M.L., Bha*tta*-ch*a*rya's Lecture on the [Advaiti] Ved*a*nta Philosophy, read before the Agra College Literary Society (Agra : Mokerji Brothers, 1895):—

" Let us see how the doctrine originated in this system of philosophy. Suppose (1) that God omnipresent, omniscient and omnipotent, exists, and (2) that He alone exists and nothing else. Being omnipotent He can create a world ; and this He does. But when we are guided by the axiomatic principle that something cannot come out of nothing, we must understand by God's creation, that He creates out of something which previously existed, and this something must have existed in God himself, because nothing else at the time of creation existed. Now the world is an aggregate of souls and of other objects, which are the causes of different modes of intelligence with regard to the souls. . God being omniscient and omnipresent, His omniscience is present everywhere. But the individual souls are limited intelligences." (Pp. 30-31.)

(5) " *I*svara is eternal, and so His activity, which is His nature, must be eternal too...His eternal body [or " Prak*r*iti " (see p. 32)], consisting of names and forms only, receives force, as it were, and goes on developing itself" (p. 47). [This " Prak*r*iti " and the " force " it receives, I have symbolised as b and s, respectively. " *I*svara " or Lord and Soul of All, from whom " Prak*r*iti " or b, receives its " force " or s, I have symbolised as S.]

(6) [Prak*r*iti] " is nity*a*, or eternally existing with the creator. Moreover, it being something like a power, or ' *s*akti ' in Brahman, must necessarily be nity*a*, or eternal, as Brahman is eternal " (p. 37). " Brahman never creates. Creation only means the act of evolution " (p. 46). " (3) The S*u*tra (II. ii. 1) ' Rachan*a*nupapattes cha n*a*num*a*nam ' means that a non-intelligent matter, without being guided by an intelligent being, cannot possibly produce effects capable of subserving our purposes. This is the grand argument of design." " (4) The S*u*tra (II. ii. 2) ' Prav*r*ittes cha,' means that the purely non-intelligent matter cannot be the cause of activity in producing the world. The motive power of intelligence is incontrovertible, that is, motion can be reconciled with the doctrine of an intelligent first cause, and not with a dull non-intelligent one." (Pp. 65-66.) How, with the foregoing statements, the following sentences can be reconciled, I leave impartial reasoners to judge :—

(7) " The active thoughts of *I*svara, the Pr*a*jna, &c., are only the objectified causes of the external world, and they vanish after destroying the idea of the external world. I think of Benares for instance. Along with this thought comes in the idea of its people. If I cease to think of the city, the idea of its people will also cease to be present with me." (P. 54.) Thus,... " when He (*I*svara) does not think about these ideas, this Nescience or the world, vanishes, its developments disappear..." (p. 48).

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(8) Sleeping every night, and waking every morning, Prof. Bhattacharya must, of necessity, alternately cease to think and come to think, of the aggregation of material objects such as grounds, buildings, &c., of which the whole or any part of the city he inhabits, consists, and of the aggregation of finite thinking entities or souls, of whom the whole or any part of the people of that city consist. Does Professor Bhattacharya believe then, that there have been at least as many vanishings or dissolutions, and creations or evolutions, of the city in question and its people, as there have been nights and mornings, during which he has ceased to think and come to think, of them? Should he entertain any such belief, would not the logic warranting it, warrant likewise its further development in the form that there have been as many cosmic creations and dissolutions as there have been twinklings in his eyes? That no such belief is entertained by the majority of the Advaitins themselves, is admitted at least by one intelligent Advaitin, in the following passage :—" There are a few thinkers of this school, in whose view the world rises into illusory existence with each single impression. But this extreme doctrine has not found general acceptance. It is known as the doctrine of ' creation with sight' (' Drishti-srishti-pakshá'):—Introduction to the Advaita Philosophy as taught by Madhusudana-Sarasvati in his work entitled the 'Advaita-Siddhi.' By N. Vaithianatha Aiyar, M.A., 'Sri-Vaidya Press, Kumbakonam.'

Professor Bhattacharya's contradictions.

(9) At p. 10, he says: "the aim of this philosophy is to dispel that Avidya or Nescience, *i.e.*, the phenomenal knowledge, which lies inherent in us individual beings and to replace it by Vidya or true knowledge. At p. 11, he defines "Upanishad" as "that body of teaching, which destroys the Nescience or world-phenomena..." Here "Nescience is said to mean, not "phenomenal knowledge," but "phenomena," *i.e.*, the *objects* of "phenominal knowledge," and these are, on p. 15, said to be "without beginning or end."

At p. 14, he says: "Nescience consists of three qualities" whence are gradually "evolved the subtle bodies," &c. Here is a strange case of the evolution of "bodies" or substances from "*qualities*," *i.e.*, from unsubstantial attributes which exist only as the inseparable adjuncts of substances, whereas substances alone are capable of becoming the seeds of substances. On the Professor Bhattacharya's own "fundamental ground of reasoning" set forth on p. 65, namely, "that the effect must potentially exist in the cause before its origination and is non-different from it," we may conclude that the "qualities" whence his "bodies" are "evolved," must be "non-different" from the bodies themselves, *i e.*, they ought to be called "bodies" or "substances," and *not* qualities." By parity of reasoning, the individual souls too, cognised by the Professor in the evolved state, must have been previously latent in Brahman. Accordingly, speaking of the Creator (*I*svara), he says at p. 77: "He is the sum of all individual Souls in the state of dreamless sleep, and his body, the principle of emanation, is the sum of bodies of living beings in that state......In this phenomenal form he is called the Omniscient, &c. &c, setting all Souls in motion," &c. It strikes me that there is here a confusion of thought as to the agent and the patient of action. How can the sum total of bodies and of souls dreamlessly sleeping therein set themselves in motion? This argument, the Professor himself uses against the Sankhyas. He says on p. 65: "Sutra (II. ii. 1) 'Rachananupapattes cha nanumanam' that a non-intelligent matter without being guided by an intelligent being, cannot possibly produce effects capable of subserving our purposes. This is the grand argument of design." The Professor ought

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therefore to concede that, as a mere aggregation of unintelligent bodies, and dreamlessly sleeping souls, "without being guided by an intelligent (*i.e.*, non-sleeping or a-svapna) being who, as such, is distinguishable from the mere sum of such unintelligent bodies and dreamlessly sleeping souls," cannot possibly produce effects capable of subserving our purposes, "the motive power of intelligence" alone being further declared on p. 66 to be "incontrovertible."

(10) At p. 11, he says:—"The Vedanta Philosophy is a combination of reason and revelation." We ask here:—"Who, under this system, is the *real* revealer, and who the *real* recipient of the revelation? Is it possible for any revelation to be real?"

(11) At p. 12, he says:—"Paramarthika means the really true." Unless there can be such a thing as the "falsely true," the adverb "really" here used is meaningless. The expression "really true," recurs on pp. 14, 17.

(12) At p. 13, he says:—"The world including our body...represents... the Vyavaharika or the conventional state." We ask here: "Who are the original parties to this convention? For, a convention, being a concordance of wills, is possible only between two intelligent beings.

(13) At p. 13, he speaks of "*Brahman*" as "the highest self, which is the only truth, there being no other truth existing along with it."

Yet, at p. 69, he says that "Brahman" is associated with the "co-eternal" or "the creative principle." That this "co-eternal" "creative principle" is matter, appears from the following sentences:—(Pp. 17, 18). At the end of each of the great world-periods or kalpas, *I*svara draws back the whole world into himself which is then dissolved into non-distinct *Maya*......After some time *I*svara sends forth a new material world," &c. The meaning is made still clearer on p. 77, where Professor Bha*tt*acharya says: "We cannot conceive a total destruction......of matter."

(14) At p. 14, he says: "In reality, there is no world, no creation, and no Creator." Yet he proceeds on the same page and on page 69 to describe in detail the process by which the Creator evolved the universe.

(15) At p. 15, he says: "There are four states or ways, and then, proceeding to enumerate these, he says at p. 16:—(4) "Salvation is not a way, but rather a state."

(16) As to what Brahman is, and as to what it is not, we find the following contradictory statements and expressions.

First As To What Brahman Is.

P. 16. (1) It is "pure being, *i.e.*, pure intelligence or thought."

*Id.* (2) "It is absolutely destitute of qualities."

*Id.* (3) "This Brahman is associated with a certain power called Avidya, or Nescience, to which the whole world is due for its very existence. It is, as it were, a principle of illusion.

*Id.*, p. 17. (4) "Brahman, in so far as it is associated with *Maya* (or "Nescience") may be called the material cause of the world."

*Id.* (5) "Brahman, in this view, is called *I*svara, the ruler of the universe." He is said on p. 77 to be the sum of unintelligent bodies and sleeping souls. *Vide* extract already quoted and commented on under Head 5.

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*Id.* (6) "The non-enlightened soul cannot look through and beyond *Maya*, which, like a veil, hides from it its true nature. It blindly identifies itself with its bodily organs," &c.

P. 14. (7) "This world, from a tuft of grass to the Creator, is the outcome of *Maya* or Avid*ya*, *i.e.*, Nescience, &c. This statement ascribes to *I*svara himself a blindness exactly similar in kind with the blindness of "the unenlightened soul" mentioned under the last head. Upon this, we ask the Professor: "If *I*svara himself be struck with blindness, whence comes the wisdom which brings salvation to unenlightened souls?"

As To What Brahman Is Not; we have the following propositions:—

P. 16. (1) "Brahman is not a thinking being......" This denies that omniscience is co-eternal with Brahman as even matter is admitted to be.

After stating on p. 39 that "nothing is real besides the knowledge of the self," &c., *i.e.*, that "Brahman *has* knowledge" of itself for ever, the Professor contradicts himself by saying:—

On p. 73. "We can say Brahman is knowledge and not that Brahman has knowledge"; and

that "It is unconscious, for consciousness begins with duality."*

P. 19. "It (Brahman) becomes a personal God as *I*svara, only when associated with *Maya*."

Against this, is made a statement on p. 53 as follows:—"Unaccountably this is eternally connected with the principle of *Maya*, or Nescience, the creative principle."

Rev. Dr. James Martineau's Remarks.

(17) The following extracts are gems throwing light on our subject from a Christian stand-point, and gathered from the Rev. Dr. James Martineau's article in the *Nineteenth Century* for April 1895, entitled "The Foundations of Belief":—

P. 554. "The most resolute sceptic cannot escape metaphysical beliefs by holding himself among 'phenomena.' In knowing *them*, he knows himself

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* Cp. our Sage Parásara Bhatta's verse:—

(3) 'Idam (2) aham (1) abhivedmi' ty*a*tma-vittyor vibhede
Sphurati, yadi tad-aikyam, b*a*hyam apy ekam astu |
Pramitir api mrish*a* sy*a*n meya-mithyatva-vade;
Yadi tad api saheran, dirgham asman-mat*a*yuh [=60 syllables.

Translation.

(3) "This (2) I (1) know," or (3) "This *ens*, (2) I (1), with my radiant knowledge, reach,"
Says ev'ry man,—see'ng—"*one 's not two*," *whate'er* the creed he'd preach.
If, nevertheless, for simplicity's sake or other cause,
Gratuitously he equates terms one and two, "please pause,"
We say. "equate, then, on like ground, term three too with term one."
Grants this the man who, term three, *zero* calls? Zero, term one—
The knowledge he would preach,—becomes likewise. Grants he this too?
Then, 'bove his refutation's reach, our creed would e'er stand true. [=112 syllables in translation.]

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as subject of the knowledge, and is aware that, as phenomena, they are not self-existent, but must be referred to some permanent ground to which they belong. The existence of other minds, human or Divine, neither needs nor admits of 'proof' from premises more certain than itself, and may well rely for safe keeping, on a position counterpart to the most certain of all, the existence of the thinker himself."

P. 556. "If what we all *have to think* in virtue of our endowment with intellect cannot be depended on for validity—nay, must even be taken for false *because* we think it*—our whole cognitive apparatus becomes a fraud, and the only thing we can know is our own doom of absolute ignorance. The syllogistic analysis and organisation of 'proof' do not exhaust the business of reason; in these is presupposed its higher function, viz., the discrimination of primary [= "svatah-pram*a*nya"] from dependent [= "paratah-pram*a*nya"] beliefs and the entry of them as claiming intuitive recognition. To effect this selection reason must apply itself to psychological phenomena fairly predicable of mankind at large; and when it has got hold of what everybody cannot help believing, yet nobody can derive from what is more certain still, it has found the reality of which it was in quest, unless he has been decoyed into the trap of a lying universe. The willing acceptance of this small group of postulated beliefs (including that of the veracity of the world) may be called, if you will, *faith* instead of *reason*. If reason be taken with Mr. Balfour, as equivalent to *reasoning*, or mediated belief, *faith* will be its proper counterpart, as denoting *immediate* belief. But I must refuse to tie up the intellect in its search for truth to the business of ratiocination, and to allow reason no partnership in a *faith that is rational*. The intuitive apprehension of first principles, which may legitimately be assumed as self-evident, is a surer sign of penetrating insight and clear judgment than dexterous weaving of dialectic proof."

P. 561. "The twofold implication, that nature is self-active and God's agency intrusive, is a childish misconception, which compels us to seek for a more tenable interpretation of the contrasted terms.

"This we at once obtain, if, under the words 'Natural and Revealed,' we look at the relation, not of the opposite *fields of phenomena* studied, but of the opposite *movements of thought* in the minds that meet and find each other. The human intelligence, in its natural working on its own experience, beats out the steps of inference which lead to a knowledge of God, more or less distinctly realised. This is a process consciously, even anxiously, elaborated in conformity with recognised laws of rational judgment: man is the explorer, and stands at last in the Divine presence, rendering the worship of his 'Natural Religion.' But the God who has made Himself accessible by this *mediate* process has not renounced the freedom of Infinite Spirit, or bound Himself not to commune with the freedom He has lent to the finite spirits of His children: and according to their needs, or in response to their aspirations, He comes to them unseen, with a new flash of insight, the hint of a higher ideal, or the touch of more hopeful enthusiasm, which lifts them from their level life, and joins them to the prophets who best know His counsels and win men to His righteousness. Here then the initiative is with God, of whose quickening and illuminating wave of power Man is the recipient. In his consciousness that he has not worked it out for himself,

* Cp. the Advait*i* author Brahm*a*nanda's syllogism :—

"Vimatam mithy*a* drisyatv*a*t," &c.; *i.e.*, "What is under discussion, namely, the universe, is unreal or non-existent, *because* it is knowable," &c.



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it comes to him as revelation,* and is accepted as a trust given for the enlargement of faith and the consecration of life. Here, then, 'Revealed Religion' is the *immediate* Divine knowledge by the communion of God's Spirit with man's, as distinguished from the Natural Religion earned by the *mediate* operation of the human faculties of search.

"Thus understood, the antithesis in question appears to me perfectly tenable and applicable to the facts of religious experience. It certainly assumes that a *Freewill Theist* may consistently attribute to God new beginnings of spiritual influence on dependent minds, though a Determinist doctrine would exclude them. [=b Ss thus far. Now as to bs S:—] This clear stage in their respective cases for the human and the Divine agents, Mr. Balfour, by a curious and original turn of thought, emphatically denies. In man he does not believe 'that, strictly speaking, there is any such thing as "unassisted reason,"' and he is 'sure that if there be, the conclusions of "natural religion" are not among its products.' And in the sphere of Divine influence, 'Inspiration is limited to no age, to no country, to no people.' Wherever any individual soul has assimilated some old discovery or forced the secret of a new one, there is its co-operation to be discovered. Its workings are to be traced, not merely in the later development of beliefs, but far back among their unhonoured beginnings.' Rightly, therefore, have mankind 'almost always claimed for their beliefs about God that they were due to God."

P. 559. "What is *Nature* but the province of God's pledged and habitual causality? and what is Spirit but the province of His free causality responding to needs and affections of His free children?...' Heterogeneous, no doubt, the two modes of action are—the *legislated* and the *optional;* yet, as Mr. Balfour well knows, they are not only compatible, but essential to the unity of every personality.

P. 563. "Is there a constellation in the sky fairer than the galaxy of graces in a holy soul? Is there any planetary cycle that will outlast the immortal life of the children of God?...The real drama of existence is with the spirits, whether near or far, who can aspire and love and will and act like ourselves or above ourselves.

There is, no doubt, a profound truth involved in this estimate of the belief in the Incarnation. It has determined, in the right direction, the long-trembling balance between two competing ideals of the Divine nature; identified in the one case with the fearful aggregate of pre-determining cosmic forces, and in the other with the wisdom of an Infinite Mind, partly committed to a steadfast order, but amply free to pity and to love. Has, then, the living God manifested Himself in the Son of Mary? Then we are not lashed to the wheel of necessity, but in the hands of one who 'has compassion on the multitudes,' who has not ordained temptation and sorrow and death without knowing what they are, and how they may be sanctified. Is this, then,—'stricken of God and afflicted'—His 'Son?' then we too are His sons, for this is our 'elder Brother.' Such an answer to the fearful and desponding heart does meet a pressing want, and often, doubtless, has relieved it....

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* Cp. our Dravida Saint's exclamation:—

"*En* nanri seithen *a*, ven nenjil ti*k*alvathu ve!"; *i.e.*,

"*What* service have I done, that He thus in my heart should shine?"

(Dramidopanishad, X. vi. 8.)

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Anyhow, the essence of the influence claimed for the Incarnation doctrine lies in this, that by humanising God it draws Him within the sphere of our affections, gives deeper meaning to our assurance that He knows our trials and griefs, and identifies the moral perfection and 'beauty of holiness' which is loved of God with our own aspirations of conscience and enthusiasm of worship. In other words, the Divinity of Christ destroys the dread distance between the Infinite [p. 564:—] God and our finite selves, by bringing to the front of a great human drama the spiritual attributes actual in Him, possible in us, which make the personal natures homogeneous, and qualify us also to be 'Sons of God.' But in order to reveal this homogeneity, was it necessary for God to be born and pass through the conditions of finite humanity? Whatever of god-like character such a being evinced would in that case belong to Him as a unique subject, compounded of two natures, and would afford no sample of what might be expected from us 'mere men.' But let the order be reversed, and from the human level let one appear who, born in the flesh, is re-born in the Spirit; let him, through a few pathetic years with tragic close, leave an indelible impression of how Divine may be a life of man at one with God; and the unification and communion of the earthly and the heavenly spheres, thus personally realised, are for ever secured as the meaning of God for the soul of man.*

"A secret feeling of the overflow of the Divine essence into humanity contributed, I believe, not a little to the intensity—at first view so strange—of the early Arian controversy. Was the 'person' of 'the Son' of 'essence *like* the Father's'? or of the 'very essence of the Father's'? According to the Arians, the former; for they ranked Him as still among the 'creatures' of the Divine hand, though of a high order. According to the Athanasians, the latter; for He was *uncreated*, not an organised product brought into a certain grade, however eminent, of thinking and acting life on terminable lease, but *spirit itself*, with its creative and self-directing powers, commissioned freely to conduct the Divine administration of an appointed finite province of time and space. Is not this, then, a true conception, that we see in the mind of Christ the very essence of the mind of God in what He loves and requires to see in us; not the passiveness of an instrument or the obedience of a creature, but filial devotion, the self-renunciation, the enthusiasm of all righteous affections, which must for ever constitute the ethics of all worlds? In opening to us this co-essentiality with God through His own personality, did He show us what is true of His own individuality alone? On the contrary, He stands in virtue of it, as the spiritual head of mankind, and what you predicate of Him in actuality is predicable of all in possibility.

---

* We Visish*ta*dvaitis believe that both these methods of educating mankind, namely:—

(1) God Himself becoming man-like (*i.e.*, Incarnation), and

(2) His making 'mere man' god-like (*i.e.*, Inspiration) have been adopted by God from time to time. His Incarnation as Rama, Krish*n*a, &c., are illustrations of the former method. The operation of His grace in Saint Parankusa, &c., affords illustration of the latter method.†

† But whether the business of saving mankind by visibly living and teaching in their midst, is transacted by God *in person* or *by proxy* (*i.e.*, by means of His inspired agents), all ideas of law attach *equal* validity to the act. The witness in both these cases, being equally unimpeachable, we recognise Him as the principal himself, or as his proxy, according to the letter of the testimony given by himself in this respect.

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This interpretation of His life on earth carries the Divine essence claimed for Him into our nature as His brethren. [" Each man's fac-simile, his brother is," or " A brother is another self," says Manu.] In Him, as our representative, we learn our summons and receive our adoption as children of God.

"The 'Incarnation,' thus extended from the person of Christ to the nature of man, may fitly be called 'the central mystery of revealed religion.'[15] When Mr. Balfour places on the same with it the doctrine of Redemption through the atoning blood of Christ, and finds in this belief a satisfactory response to a legitimate need of [p. 565:—] the human soul, I can only wish that he had more explicitly defined the ethical beliefs which he has saved from the blight of naturalism. For, however naturalism may fall short of the ideas of sin, righteousness, and responsibility, as interpreted by the conscience, it does not, like the vicarious atonement, assume them only to cripple and betray them. That personal guilt and goodness are exchangeable qualities that may be shifted by compact, like deficit and surplus between debtor and creditor; that the 'Judge of all the earth,' having announced a penalty for wrong, cannot remit it to the penitent offender, but may transfer it to a willing innocent; and that, in this way, the actual sins* of all Christian believers have been bought off by the sufferings of Christ, and His holiness placed to the account of the redeemed, are propositions condensing into a small compass the maximum of contradiction to the very essence of morals. If it be a 'pressing need' of human experience to which such doctrine brings response, it is assuredly no '*ethical* need.' When the conscience, cleared of its film, looks with open eye upon a recent sin, does it urge the penitent to pray, 'Lord, do let me off,' and suggest as a supporting plea, 'Or, if some notice must be taken, here is one who loves me, and will suffer in my stead'? Do you hear in this the voice of repentance, or that selfish fear that doubles guilt in clutching at escape on any terms? Compare with this haste 'to be saved,' the noble thought of Plato, 'that impunity is a more dreadful curse than any punishment, and that nothing so good can befall the criminal as his retribution, the failure of which would but make a double discord in the order of the universe.† To Mr. Balfour the problem of undeserved sufferings in the world [*vide* as to this problem, the transmigra-

[15] P. 33.

* Cp. our texts: (1) *Navirato duscharitat*," &c.; *i.e.*,—

" None that 's not wholly turned away from sin,
Lacks self-restraint, and duteous hath not been,
Can e'er by wisdom reach this cosmos' King." ( ).

(2) " Yatra yanti su-krito, Naiva dush-kritah, &c. ( ) [Here heaven is described as the place—] or " Where good souls go, and bad souls ne'er." or " Where go workers of good, but evil-doers ne'er."

† " Antah-prachchhanna-*papanam*, *Sasta* Vaivasvato Yamah," says our Sacred Law; *i.e.*—

" To those whose sin is kept concealed from human view,
The God of Justice deals what punishment is due."

Coming to a sense of the eternal principle ennunciated by this Law, a great German forger (" Charberre " I think is the name he bore) had himself, at his own cost, prosecuted and punished by the constituted authorities of his country and so obtained some relief to his burdened conscience.

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tion-solution scientifically demonstrated in Svami Vivekananda's article in the ] appears, though not theoretically solved, at least practically lightened by the sympathetic endurance on the cross of the very God who administers them. To me, I confess, the difficulty seems driven to its extremity when the holiest of beings is allowed, by the maximum of suffering, to buy off the penal dues of all the sinners who will accept the release." Two queries arise here:—[(1) Would not even the 'heathen'—Damon or Pithias spurn to save his own life by letting his loving friend sacrifice *his* life instead? (2) Would not the God who allows the loving friend to buy off by his own sufferings and death, the penal dues of the fellow man he loves, be proved to be worse-hearted than even Dionysius the Tyrant, who, struck by the nobility of nature demonstrated by the readiness of each of two 'mere men' to lay down his life, if he could thereby save that of the other, would punish neither, but would seek it as a favour if he were himself admitted to the privilege of the friendship of these men?]

"Mr. Balfour's Notes intending to deal with preliminaries only to the study of theology, arrest themselves on the threshold of the Christian Scriptures themselves. Hence, some important topics, specially the claims and place of miracles, and the historical value of the canonical books, are treated with a kind of *half-discussion*, in which an estimate is made of the right attitude of mind and legitimate presuppositions to be carried into the study of the literature itself, the [566:—] contents and interrelation of the several books being left in reserve for the theological student. The topics thus bisected are treated at such a disadvantage that I will refrain from comment which may be superseded by the sequel yet to come. The presuppositions in favour of miracles, moreover, can never be so strong as to avail much in comparison with the testimonial evidence on which the case mainly rests; and, at best, an antecedent probability that a want will be met may fulfil itself either by human invention or Divine intervention.

As Mr. Balfour's design did not require or allow him to enter the field of historical criticism, the summary judgments which he passes on unnamed writers, collectively described as 'various destructive schools of New Testament criticism,' seem somewhat premature. From his speaking of them as all 'starting from a certain philosophy which forbade them to accept much of the substance of the Gospel narrative,' I suspect he has in view the critics of the Strauss period—a highly important and 'epoch-making class, no doubt, but now fruitful chiefly through the sifting and elaboration of their theories by successors of two generations to whom the same description by no means applies. It is impossible for any one who follows the recent course of strictly *historic* investigation to doubt that, with the increased knowledge of the first two centuries of our era, the whole position of the critic of early Christian history and its records is altered, and his insight into their contents greatly cleared. Should Mr. Balfour's public duties permit him ever to complete the task indicated in these Prefatory Notes, I confidently anticipate a recall of not a few contemptuous characterisations of writers who most freely breathe in 'a climate' not congenial to him."

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## APPENDIX I.

The Saint's Fivefold Conquest,
A suggestion suitable to the present time.

The Saintly degree of "G.O.B.C.D." should be instituted by a saintly brotherhood, and conferred as an honorary degree on those, who, in addition to passing—

(1) the five Intellectual Tests in secular learning such as, *e.g.*—

| | | |
|---|---|---|
| (*a*) the Matriculation Examination of a recognised university. | | |
| (*b*) the F.A. | do. | do; |
| (*c*) the B.A. | do. | do; |
| (*d*) the M.A. | do. | do; |
| (*e*) the M.L. | do. | do; |

(2) the five corresponding Intellectual Tests prescribed for students of Veda-Vidya or Indian Scriptural Learning, enumerated in the compound expression—

(*a*) "Pada (*i.e.*, Philology or the science of language or expression)

(*b*) Vákya (*i.e.*, Dialectics or the science of thinkables or predicables)

(*c*) Prama*n*a [*i.e.*, exigesis or the science of the interpretation of Holy Tradition, Revelation or Testimony, by the application thereto of (*a*) Philology, and (*b*) Dialectics, according to the precept of Manu (XII. ) ]:—

"Arsha*m* Dharmopadesa*m* cha Veda-*s*ástrávirodhiná |
Yas tarkenánusandhatte, sa (h) Dharma*m* Veda netara*h* ||;

*i.e.*,

"Duty is known by *him* who interprets
Revelation—both Immediate and Mediate,—
With reason that isn't thereto contrary"; the science showing how Inspired Sages or Thinkers *have actually thought* with respect to God and the souls' relation to God.)

(*d*) Bhagavad-Vishaya (*i.e.*, the science of Saintly Emotions or the science showing how Inspired Saints or Lovers *have actually felt* towards God).

(*e*) Rahasyam. [*i.e.*, the Codified Results (such as are embodied in the Aphorisms now presented) of the ripest lessons derivable from *all* departments of saving knowledge—*i.e.*, such knowledge as does not deserve the stigma pronounced by the sentence "Where ignorance is bliss, it is folly to be wise."]

are ascertained to have achieved

(3) the five Veda-vratas or obstacle-overcoming spiritual disciplines.

(A) the end of all of which is Godly Peace or Rest in God, according to the text—"*S*amáya sarva *s*ástrá*n*i;"

(B) which are indispensable for qualifying the religious student—

(*a*) to *receive* religious instruction from the Godly Teacher (*vide* the Upanishad sayings samánvitáya.........provacha Ta*m*

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tattvata Brahmavidyám ;" and *A*chár yaván purusho veda ;" and

(*b*) *with constancy meditate* on the Divinity whom the Teacher points out (*vide S*ánta (h) upásíta.");

(C) all of which are successively indicated in the following texts in the order of the difficulty of their achievement :—.........................

I. (Gítá, ) "Indriyáni par*ány* áhu*h*," *i.e.*, "The *gates* of vicious sense, they say, 'tis hard to close" = Obstacle No. 1, symbolised as "G," to represent the English word "Gate" and the Sanskrit word "Go," and signify each of the five outward indriyas or gates through which objects enter our consciousness.

II. (Katha-Up. iii. 10) "Indriyebhya*h* pará(*h*) hyartha*h*," *i.e.*, "Sense-*objects* far-removing 's harder than such close" = Obstacle No. 2, symbolised as "O," to represent the English word "Object" and the Sanskrit word "Ogha" or Vishaya-Praváha.

III. (*Id.*) "Arthebhyas cha param mana*h*," *i.e.*, "To bar man's *brooding* (abhidhyá) on these things is harder still" = Obstacle No. 3, symbolised as "B," to represent the English word "Brooding" and the Sanskrit word "Bhandha" or "Sanga."

IV. (Gítá, ) "Manasas cha pará buddi*h*," *i.e.*, "*Conviction*-gaining 's harder than restraint of will" = Obstacle No. 4, symbolised as "C," to represent the English word "Conviction" and the Sanskrit word "*C*lipti" or "K*l*ipti."

V. (*Id.* ) "Yo budde*h* para-tas tu sa*h*," *i.e.*, "*Desire* set right, soul doth discipline's end fulfil" = Obstacle No. 5, symbolised as "D," to represent the English word "Desire" and the Sanskrit word "Dola" or that restless (Chitta-vikshepa-rúpa) swing, otherwise called *U*rmi or Wave of "Káma," into which the Gítá finally resolves the cause of all our woe."

Summary.

(I) Gates, (II) Objects, (III) Broodings and (IV) Convictions with (V) Desires made pure,

Souls grow Saints, and each heav'nly bliss e'er e'en on *earth* secure.

*Vide* the Taitt.-Up. *A*nandavallí:—

"Sa eko Brahma*na*(*h*) ánanda*h*, srotriyasya chá kámahatasya"
[= "Such bliss too is the bliss of Him who is supreme o'er all,
And of the godly soul who doesn't, to lusts a prey doth fall."]

Enforcement of the same Argument in the Reverse Order.

"No man, against his will's convinced
As by experience is evinced;
As wish is father to the thought,
By (V) right desire, 's (IV) Conviction brought.
(III) Good meditations, (II) Objects good,
(I) Sense-organs-filled with objects good,
All come thence, in course natural,
And Soul's salvation 's made real."

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Rule of Intellectual Discipline.

Those who are not with us are against us; for logic admits of no compromise; hence comes the purity of our doctrine, whereby we are, even within the compass of this short life enabled (*a*) to know something certain and (*b*) to do something useful.

Rule of Moral Discipline.

Those who are not against us are with us; for Charity (as illustrated in the life of our Model Saint—Prahláda,) knows no foe, hence comes the peacefulness of our practice, whereby we are, in spite of the vicissitudes of disposition to which life is exposed, enabled (*a*) to bear and (*b*) to forbear.

Prayer.

| | | | |
|---|---|---|---|
| I. | "Lord! gracious grant that I—<br>Thee, knowing, love, and loving, serve;<br>Else I know not how I'd—touch with my way or goal preserve!"* | = | "Tavánubh*u*ti-sambh*u*ta-príti-kárita-dása-tám \|<br>Dehi me kripayá Nátha! na jáne gatim anyathá!"* |

(*Sri* Bhagavad Rámánujacharyá's Prose Speeches Three.)

| | | | |
|---|---|---|---|
| II. | Buddhi-svásthyam, manas-svásthyam,<br>Svástyam aindriyaka*m* tatha,<br>Mamástu Deva—Devasya<br>Vásu—Devasya kírtanát." | *i.e.*, | "Be my conviction, my attention, and my senses all,<br>Staid by praise of The Omnipresent-Lord—God of gods all." |

—*Sri*-Vish*nu*-Dharma, 71, 27.

III. (1) The wisdom Thou 'st through Veds revealed,
(2) And th' practice that to it conforms; †

Saint's lasting treasure as they are—
May us, Lord! 'growth and safety' ‡ bring!
[= *S*rís Satám amritá sá hi
Veda-Vidyátmiká tu yá
Veda-Vratardhitaishásyád,
Yoga-kshemáya na*h* Prabho!

IV. "To souls—who are in birth-sea drowned,
Whose hearts, sense-objects, snake-like, gulp—
But for God's serving as a *through*— bridge spanning earth and heaven / boat stretching hence to heaven
Salvation-means would absolutely non-existent be"

[= "Samsárárnava-magnáná*m*, Vishayákrántá-chetasám,
Vish*nu*-potam viná nányat kinchid asti paráya*n*am."]

V. Safe 'neath the shade of our Almighty Gítá-teaching Lord,
May all souls ever thrive,—trusting Him as their guide Adored!

VI. May all souls born, (—as in the Golden Age—$) to win worlds both,
Learn, as fits each, Ved's letter and its spirit without sloth,
And keep, each in his proper time, the sixfold Vedic vow.

---

* 6-5-97, the anniversary of *S*rí Bhagavad-Rámánuja's Blest Nativity.

† *Vide* the text:—"Veda-Vidyá-Vrata-snátah."

‡ Gítá ix—22.

$ *Vide* the *S*rí-Mahá-Bhárata, Bk. Ch.

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Which, by the follow'ng text, they're called to take with rev'rent bow:—

"(1) Ved-student wilt thou be? (2) Be water, then, thy only drink.
(3) Thy Ved-taught duty well perform. (4) By day, haven't e'en a wink
Of sleep. (5) Bare *alms*, from day to day, a living, thee provide;
Thee, no gold-hunt or aught else tempt! Obey thy Spiritual Guide" *
[="Brahmacháry asi," &c—Yájusha-Mantras Prasnas, Prasna II, Khu*nda* 6.]

VII. May each of our boys' Spiritual Guides, ever with all his heart,†
To each of them, Six-Vedic-benedictions‡ thus impart:—
"Together, you and me,
O may our Scripture (1) save from ill and (2) keep in bliss!
(3) Together, O may you and I,
Mature in full our Scripture-reading's proper fruit!
(4) O may our Scripture-reading, thus, right glorious prove!
(5) May diff'rence 'tween us ne'er arise!
(6) Yes, living unto God alone,
May we ever enjoy peace, peace, and peace alone!"
[="Saha náv avatu," &c.—Taitt.-Up., opening of the "*A*nandavalli" or "Tree of Bliss."]

VIII. May Teachers and Disciples thus, earth's fourfold treasure guard
And having fruition of the follow'ng pray'r for their reward:—
"O may (1) truth 's evidence, (2) truth evidenced,
And (3) meek know'rs whose (4) ken grasps truth evidenced,
Together ever triumph everywhere,
Conq'ring each ill to which error is heir!"
[="Pramá*nam* cha, Prameye*m* cha," &c. being *v.* 8 at the opening of our *S*ruta prakásika.]

IX. "Not for the husband's sake at all,
But for God's sake 's the husband loved:
So too, one's wife, sons, wealth, priests, kings,
Worlds, souls—above, beneath and all,
Are loved, *not* for their sake at all,
But for th' sake of God in them!" [="Navá, are!" &c.—Bri.-Up. $\frac{\text{per Jacob's Conc. II.}}{\text{per our reckoning IV.}}$ 4, 5; and *id.* $\frac{\text{IV.}}{\text{VI.}}$ 5, 6.]

X. "Transcendent, varied, natural, are said to be,
God's (and Saints') wisdom, pow'r, strength and activity!
[="Pará 'Sya sakti*h*," &c.—*S*v. Up., VI. 8].

---

* Through breach of this sacred discipline, says sage *A*pastamba, have Mantra-Krin-Maharshis not arisen among Vedic students of modern times (See Dr. Buhler's Translation of *A*pastamba, "Sacred Books of the East" Series).

† Even the milk that is not cheerfully and lovingly given by a cow (as well-tended cows do, *vide* Ká*l*i-dása's Raguvamsa) is said to be unwholesome.

‡ = "Vedoktásírvádán disatu."


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XI. What 's not of God, be it e'er so dear, *firm* eschew;
What is of God, be it e'er so strange, *eager* woo.

XII. "To that Great Soul *alone*, all such truths explicit appear,
Who, God and Godward Leader, doth alike, intense, revere."—*Sv.* Up., *i.e.*, the closing Mantra.

Solace to the most disheartened soul.

| | |
|---|---|
| "Of every sin the cure is the pronouncing of God's Name, Be 't in convention's—teaching's—singing's—or foe-chiding's—course | *i.e.*, Sánketyam, páribásyamvá, stobham, he*l*anam eva va Vaikun*th*a-náma-graha*n*am, aseshágha-viná*s*anam." |

Saviour's Name hath more of sin-healing pow'r
Than any sinner hath of sinning pow'r

*i.e.*,

Namno 'sti yávatí sakti*h*, pápa nirhara*n*e Hare*h*,
Távat kartu*m* na saknoti pátakam pátakí Janah."

| | |
|---|---|
| "What pain 's there in *thinking* on Him, And, thought of Him, straight, blessing brings." | = "*A*yásas smara*n*e ko 'Sya." Smrito yachchhati sobhanam." |

"However much we free will in us feel and credit claim
Let us trust God; for His purposes, e'er shape our course and aim."
[Cp. "Tvayá H*r*ishíke*s*a!" &c.]

Apostrophe to All Fellow Souls.

| | |
|---|---|
| Dehátmábhimatim tyaktvá, Svátantrya-bhrántim uttaram, Anya *s*eshatvam ante cha, Sarvátmánas! sta *S*eshi-gá*h*! | *i.e.*, O fellow souls! first, your distinctness from your frames discern! Then, that you 're lieges all, *not* independent, may you learn! And, lastly, may you *not mistake* the Lord whose thralls you are! |

| | |
|---|---|
| "Dása-bh*u*ta's sva-tas sarve" &c. "Asan eva," &c. | = "By their nature, 'tis plain, all souls, But as thralls of the Soul Supreme, have being. As in the clogged, so in the freed, State too, other def'nition they have none. |

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# APPENDIX II.

Continuation of the Disquisition
on the Nature of Time,

contained in the Asterisk-Note on pp. 118—121, and in Note 83 on p. 131.

Cp. the following passages :—

"As time [—like space—] is cognised *solely as an adjunct of substance*, no *separate* affirmation or negation of its existence, &c., is reasonable.

"Propositions that time is or is not (—*i.e.*, is present or past—) are like propositions that the speaker's genus, species, &c., are or are not (*i.e.*, are present or past, are of this or that description, &c.).

"Have we not already shown that genus, species, &c., are cognised *solely as adjuncts of substance?* *" [—*S*rí-Bháshya or the Holy Sage *S*ri-Bhagavad-Rámánuja's commentary on the Brahma-sûtras (or Vedánta, sûtras) of the Holy Sage *S*rí-Bhagavad-Bádaráya*n*a or Veda-Vyása, Ch. II, Quarter ii, Sûtra 31, where the Jainas' quibbles are refuted.]

Standard Commentary (entitled the *S*ruta-Prakásiká by the Holy Sage Vyásárya) on the above-cited passage of the *S*rí-Bháshya :—

"......the meaning is that, as time is cognised *solely as an adjunct of substance*, there is no opening for any doubt arising as to whether time is (*i.e.*, exists) or not."

*Vide* also the following passage of the Holy Sage *S*rí-Parásara-Bha*t*-*t*árya's Standard Commentary on that Chapter of the *S*rí-Mahá-Bhárata, which contains the *S*rí-Vish*n*u sahasra-Náma-Stotra or Hymn, showing God's One Thousand Names :—

"[Name No. 234.] Ahas-Sa*m*vartaka, *i.e.*, Revolver of the Wheel of Time.

"*Vide* the texts :—

"(1) 'From the Great Lord of Light, all moments sprang.' [Taitt. Up., Prasna 6, reckoning from the beginning of the *A*ra*n*yaka, Part—entitled "Náráya*n*am," = "Sarve nimesha (*h*) jag*n*ire Vidyuta*h* Purushád adhi." (Anuváka 1, Mantra 8.)]

"(2) 'The All-blest Conqueror of Lust and Wrath, ever
Revolves the Wheel of Time and Time's Divisions too,
And also th' Inf'nite Volume of the Universe.'—(*S*rí-Mahá-Bhárata, Udyoga. Parvan, Ch. 67, *v.* 12......)

*  *  *  *  *  *

"Time [kála] (*a*) is well known as the means which, through its divisions of 'past,' 'present,' and 'future,' enables us to distinguish things as of long or short duration [—just as space (desa) through its divisions of 'before,' 'behind,' 'cubic feet,' &c., is the means which enables us to distinguish things as of great or small extension];

(*b*) is God's eternal plaything (or play);

---

* See pp. 70-71 of the Madras *Vedánta-Vidyá-Vilása* Press Edition of the *S*rí-Bháshya and its commentary, the *S*ruta-Prakásiká, under Chap. I, Quarter i, Topic 1, Aphorism 1.

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(*c*) brings on and dissolves the union of souls and bodies, and

(*d*) produces all the six vicissitudes of matter [—of which vicissitudes the following is a mnemonic verse:—

| | | |
|---|---|---|
| "Bodies (1) begin t' appear; (2) appearing, stay; And (3) change, and (4) wax, and (5) wane, and (6) disappear." | = | "(1) jáyate, (2) asti, (3) pari*n*amate, (4) vivardhate, (5) apakshíyate, (6) vinasyati."]* |

"[Name No. 235] Vahni*h*" [Here, too, the commentator, namely, the said Holy Sage *S*rí-Parásara-Bha*tt*árya, enforces the argument as to the adjunctive character of time (kála), by the analogy of the argument as to the adjunctive character of space (desa).]

"[Names Nos. 417—419 = '*R*itus, Su-darsana*h*, Kála*h*.' Here, too, the like argument is set forth.]

[Name No. 234, continuation of the aforesaid Bha*tt*árya's comment:—

"I. Time, some hold to be the determinate series of matter's changes.

"II. Others regard it as the totality of the Lord's motions† [—as space is the totality of the Lord's extensions].

"III. Others, again, take it to be independent (*i.e.*, a separate substance or 'that in which *quality* and motion inhere.' [Contrast this view with that set forth in the dagger-note below].

"Illustrations should be carefully selected from the *S*rí-Paushkara-Sa*m*hitá (of the *S*rí-Páncharátra-sástra).

"[Name No. 235, comment aforesaid.] 'Vahni*h*' (*i.e.*, 'Sustainer' or 'Bearer') God is called, because, as space (desa)‡ He contains and sustains all.

In explaining, however, the word "kála" or "time" occurring in this passage of the Gítá, the author of the Tát-parya-chandriká, namely, the Sage Vedántácharya, speaks of "time" as a "dravya" or substance. He expresses the same view in his Sanskrit-Tamil work, entitled the "Para-mata-bhanga" or "Refutation of Opposing Creeds." It appears to me that there is as little

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* = Jáyate[1], 'stí[2], parí*n*áma*m*[3]
chaity (*r*iddha[4]-kshí*n*a[5]-nash*t*a[6].) tá*h*, |
Achid-dravya-svarûpa*m* hi
sadaiva*m* (sha*d*-vikára-)gam ? ||

*i.e.*:—

(1) Comes into view, (2) remains in sight,
(3) Changes, (4) swells, (5) wanes, and (6) disappears;
Thus doth each body undergo
Sixfold vicissitude ever
[= Thus six vicissitudes hath, e'er,
Each substance that 's material.]

Cp. Locke's "deeply meditated chapters on language"—the admiration of such reasoners as J. S. Mill, Macaulay, &c.

† This is the view which, from the commencement of this note, I have sought to set forth.

‡ Cp. the following analogous expression:—
"As time (kála), I develop My activity in dissolving the world."
(=" Kálo 'smi, loka-kshaya-k*r*id pra-vriddha*h*.")—Gítá, xi. 32.

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propriety in calling *time* a substance, as there would be in calling *space* a substance. I think that Mr. Herbert Spencer supports my view.

"(1) '*His* is the Infinite, Eternal Heav'nly Sphere

[—compared with which the vis'ble cosmos is a *point*].'

"(2) 'In His power is (all).'

"(3) 'An infinitesimal fraction of His Realm sprang up here (into visibility).'

[—Purusha-Sûkta, Mantra 4.]

"Space (desa) is well known as the means whereby we distinguish a thing as being 'here,' 'there,' &c. [—just as time (kála) is the means whereby, as already mentioned, we distinguish a thing as being 'now,' 'then,' &c.]

"And it is, by God's allotment alone, shared by all the three classes of souls—known as (1) the (sin-) Bound, (2) the (sin-) Freed, and (3) the (ever-sinless) Eternals [—the Highest Heaven of the Universe being specially reserved for the range of classes (2) and (3), though the range of these classes is not *restricted* solely to that portion of the universe, but can, at their pleasure, be extended, unchecked, everywhere, while the lower portions of the universe is the appointed *place of confinement* of class (1)]."

Cp. also the comment on names Nos. 417—419 ( = *R*itus, Su-darsana*h*, Kála*h*, = Season, Beauty, Time), under the last of which names, a derivation is given in respect of that name (namely, "Kálâ,") which tallies exactly with that given in the *S*rí-Bhagavad-Rámánuja's Bháshya on the Gítá-text quoted in the dagger-note below.

*Vide* the following passage of the *S*rí-Bhágavata (Book X, ch. 90, *v*. 47):—
"K*r*ish*n*asyaitan na chit*ram* kshiti-bhara-hara*ne* Kála-Chakráyudhasya:"

= { "This great power of K*r*ish*na* need cause no surprise.
Isn't He the Lord—who, Time-Wheel-armed,
Of all her sin-weight earth relieves?"

"Bh*ur*, bhuvas, suva*h*" (= "Earth, air, skies,"*) is the description which describes the universal whole of the three parts, as ever exhibited to the naked eye of all mankind.

This universe admits of comparison with a clock. The firmament of (apparently) fixed stars is like a well-marked dial. The sun and the planets—primary and secondary—resemble the date-hand, the hour-hand, the minute-hand, and the second-hand. The comets correspond to the alarum.

* Pope's Universal Prayer.

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